

*Library of the Theological Seminary,*  
PRINCETON, N. J.

Division.....*I*.....

Section ....*7*.....

Shelf.....

Number.....





Digitized by the Internet Archive  
in 2015

THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

---

JULY, 1822.

---

ADDRESS DELIVERED TO MESS.  
WENDT AND HÖFF, MISSION-  
ARIES TO THE JEWS,

*Previous to their Departure to Poland,*

BY REV. JAMES H. STEWART,

At the London Society House, on the  
17th of May 1822.

Dearly beloved Brethren in the Lord,

THE Committee of this Society have requested me to offer you a few words of friendly counsel previous to your departure for Poland.

I readily comply with their request, from my warm attachment to the cause in which you are engaged, and more particularly from feelings of personal affection and Christian regard. For it is not the first time that we, my beloved friends, have met as Christian brethren. The Lord has, I trust, so united our hearts, that though distant climates separate the outward man, our spirits will hold communion through our blessed Saviour. We shall still meet at the same throne of grace, still strive together with one heart and mind for the faith of the Gospel; and still be looking for, and hasting unto, the coming of the great day of God.

May that blessed Lord who has condescended to say, that "where two or three are gathered together in my name,

I am in the midst of them," graciously manifest his presence at this time. Oh, that the Holy Spirit may be poured out upon this meeting, that he may so enlighten our minds and influence our hearts, that the few observations now made may tend to the glory of God and to the edification of all present, for Jesus Christ's sake.

Permit me then, my beloved brethren, to remind you, in the first place, of the importance of the office upon which you are now entering. I say, remind you, for I am well assured its vast importance has often been the subject of your deep and serious meditation. It has excited your earnest prayers, and engaged your most deliberate thoughts. Consider, therefore, what I say, as only intended to stir up your pure minds by way of remembrance, and to call forth the prayers of the Society who are now sending you upon this blessed embassy.

Think, then, my beloved brethren, what you are, and what you have in view to accomplish? You are *Missionaries*—you are going forth in the name of the Lord Jesus, as instruments in his hand, to save immortal souls.

Alas! the frequency with which ideas are brought before us, prevent our so keenly realizing the subjects they contain. Particularly is it thus with spiritual things. But for this, those words of our divine Lord would never be



absent from our minds; "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

For, Oh, how infinitely valuable is the soul of man! It was created after the image of God, in righteousness and true holiness, and though in us it has lost its original purity, by the fall of our first parents, it is still capable of enjoying endless pleasure, or of enduring eternal misery. It is still honoured above all created nature. To redeem the soul, the Son of God was pleased, as man, to shed his precious blood. He, "who is the brightness of the Father's glory, and the express image of his person, sits at the right hand of the Majesty on high," uniting the divine nature to a human soul!—Mysterious union! raising the soul of man to the throne of God.

It is to preserve such invaluable jewels as these, to pluck from the burning, souls on the brink of destruction, to lead them to mansions of eternal glory; yes, to do more—to be instrumental to conform them to the image of the Son of God, to present them washed in his blood, and purified by the Holy Spirit as trophies of his grace, and "as stones in his crown,"—this, this, my beloved brethren, is your important office. God has put you in trust with his Gospel; that Gospel by which alone Jew or Gentile can be saved.

Oh, that the Holy Spirit may, on this day, more deeply impress your minds with his own animating words, "That they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," (Dan. xii. 3.)

This is one feature in your office, which makes it so important, permit me to mention another which gives a ten-fold weight to your work, and which might well excite the prayers of all Christians for your success.

You are **MISSIONARIES TO THE JEWS**. Like our divine Lord and Master, whose name be praised for ever and ever, you are sent "to the lost sheep of the house of Israel." This gives a peculiar importance to your mission. For of all people, they are

the most interesting. It was the children of Abraham, who, of all others, the Lord Jehovah was pleased to select for his people. It was to them "the oracles of God were committed. To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and of them as concerning the flesh, Christ came, who is over all, God blessed for ever and ever," (Rom. viii. 4.) They are that peculiar people, who at one period, were in a state of the highest prosperity. "Their Nazarites purer than snow---their precious sons comparable only to the fine gold." But now how changed! "Without a king, without a prince, without a sacrifice; a by-word and a proverb among the nations; a people scattered and peeled; meted out and trodden under foot"---and yet a people peculiarly under the care of the Lord; so much so that no reflecting person can see a Jew, without saying, 'Here is the finger of God;' or without acknowledging that his providence guides or overrules the destinies of men. A people, therefore, who, of all others, are peculiarly interesting.

But, my beloved friends, it is not this which makes your office as Jewish Missionaries so important, neither is it their claim upon your gratitude. For though I doubt not this consideration has weighed on your minds, and drawn forth the sympathy of your hearts; that to the Jews we are indebted for our greatest blessings---that the patriarchs, the prophets, the evangelists, were Jews---that the first missionary to the Gentiles was a Jew---that when our forefathers were sunk in the depths of Pagan idolatry, their pious ancestors were praying, "Let the people praise thee, O God, let all the people praise thee"---that we were never comforted by a promise, warned by a threatening, instructed by a doctrine, or animated by a prediction of the divine word, but we were indebted to a Jew; for they were the holy men of God who spake as they were moved by the Holy Ghost. These considerations, I doubt not, have drawn forth your gratitude. Still, it is something higher than this which gives a value to your mission. It is, that they are the people of all others whose

souls are in the greatest danger, and whose conversion will have the most beneficial results.

That they are in the greatest danger, is clear from this, that their ignorance is wilful, their opposition to the Lord Jesus deliberate and habitual. For, unlike the heathen who have never received a divine revelation, they refuse to hear of the blessed Jesus, the Son of God. They command those portions of their prophets which more particularly testify of his sufferings, not to be read. Thus obstinately closing their eyes to that light which might convince them that he is in truth their Messiah.

Ah! my beloved brethren, when we consider that unconverted Jews in the present day are imitating the wickedness of their ancestors; are plainly declaring, "We will not have this man to reign over us," their need of conversion rises high indeed. For in so doing, "they crucify the Son of God afresh, and put him to an open shame." "There only remains for them a fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

In going forth, therefore, to the Jews, you go to those who most need your help. To those, whom the utmost bounds of charity will not allow us to hope can be saved. For who that dies, calling Jesus accursed, can hope for mercy?

We bless God, therefore, that he has put it into your hearts to attempt to pluck these brands from the burning. Oh, that their awful state were more deeply impressed upon the minds of Christians. That all his followers were like Him, who wept over Jerusalem; or if this godlike tenderness be too much for sinful man, that they resembled that converted Jew who says, "I have great heaviness and continual sorrow in my heart; for I could wish that I myself were accused from Christ, for my brethren, my kinsmen according to the flesh!" Such is their danger.

That their conversion would be productive of the most happy results, is equally clear. For these are the declarations of the Holy Ghost, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that

tarrieth not for man, nor waiteth for the sons of men," (Micah v. 7.) "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing," (Zech. viii. 13.) "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draweth the bow; to Tubal and Javan; to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles," (Isaiah lxvi. 19.) And still more strongly, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead," (Rom. xi. 15.)

Zealous as we ought to be for the salvation of the heathen, and much as we should rejoice when one sinner of the Gentiles is brought to repentance, still the good which will arise to others from their change is of an uncertain nature; but the children of Judah and Israel are the appointed instruments for blessing the nations. The morning which converts the Jews, is a morning which will bring the dew upon the Gentiles. You, therefore, my beloved brethren, are bringing forward that happy morning. And if God should bless you, as we earnestly pray he may, in the conversion of some of the remnant of Judah, they may be like that little cloud which Elijah saw, giving promise of an abundance of rain.

Such is the importance of your work. Not only are you going forth as instruments to save immortal souls, but souls in the greatest danger, souls whose conversion will be the forerunner of that happy period, when all shall be one; when Jew and Gentile shall be one fold under one Shepherd.

You may be considered as the gatherers of the seed, even of that seed, of which the Lord has said, "*I will sow them among the people*, and they shall remember me in far countries, and they shall live with their children, and turn again," (Zech. xii. 9.) We regard you, therefore, my beloved brethren, with far different eyes from those with which Elisha beheld Hazeal. The man of God wept when he fixed his countenance upon that captain, for he beheld



him as the destroyer of the children of Israel. When we look upon you as missionaries to the Jews, we regard you with the delightful hope, that God will by you save some of his ancient people, and that through them you will also be blessings to the Gentiles. That through your instrumentality that happy day will be advancing, "when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Oh, that the Lord would hasten his coming, for his name's sake.

Having mentioned the importance of your office, permit me, Secondly, To offer you a few hints, which may, by the divine blessing, assist you in your work.

And, first of all, let me notice the Apostle's admonition to Timothy, "Take heed to yourself," (1 Tim. iv. 16.) or to your own personal piety and devotedness to your Saviour. For, my beloved brethren, nothing will supply the place of personal religion.

You are going forth to that people whose forefathers were tempted by Satan to crucify the Lord of glory, and who are themselves, at this day, led captive by the Prince of darkness. In entering upon this warfare, therefore, you must expect "the fiery darts of the wicked one." We may well believe, that all the devices of the enemy will be exerted to oppose your progress. You are entering upon a work which has temptations on every side. If difficulties arise, and little present fruit appears from your labours, you may be tempted to despondency. If God is pleased to honour you with success, your minds may be unduly elated, you may say with the seventy disciples, "Even the devils are subject to us." You have to guard against the smiles and overpartiality of sincere Christians, and to bear the frowns and contempt of those who consider your employment as of all others the most enthusiastic. You have to go forth as strangers in a strange land. You are to be in journeyings oft. You may expect perils by sea,

and perils by land. You have to endure weariness and painfulness; and, above these things, you have to part from your dearest friends, and to give up yourselves wholly to the work of the Lord. To be His servants, His messengers, "burning and shining lights, examples to the believers in word, in conversation, in charity, in spirit, in faith, in purity."

For such a service it is no ordinary degree of personal religion which is required. Your faith must be strong, your hope lively, your love fervent. In patience you must possess your souls. And how can this be your happy privilege, without much attention to yourselves? My beloved brethren, if you would be successful missionaries, you must be much with your Saviour; resorting frequently to him, in whom "all our springs" are. Like him you must often retire for secret prayer and communion with God. Like him, in your measure you must be filled with the Spirit. Like him, it must be your meat and drink to do the will of God. Like him, heaven must be your Father's house---that abode, which by frequent contemplation has become as familiar to your minds, as your own home. It is this faith in Jesus, this union of the Holy One, this communion with God, this heavenly contemplation, which, by the divine blessing, will enable you to surmount all obstacles. To say of every temptation, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Next to this "taking heed to yourself," I would recommend a diligent study of the sacred Scriptures, and of such other books as are necessary to make you fully acquainted with the Jewish question.

The conversion of the Jews, is a subject yet in its infancy. The church of Christ has been so much occupied in other objects, that even good men are but partially informed on this point. You, as missionaries, will be expected to be masters of the subject.---To soften the prejudices and to meet the cavils of unbelieving Jews, you must be armed at all points. While to obtain the aid



of Christians, you must be ready to show that the conversion of the scattered tribes of Judah and Israel, is no enthusiastic dream; that it is clearly revealed in prophecy, and is an event in which all true Christians have a personal interest. And if, my beloved brethren, you study the subject in an enlarged way, determining to make the Scriptures your only standard, you will find, as I doubt not you have done, the conversion of the Jews opening to your mind the most delightful prospects. Never have I discovered so much of the wisdom, of the faithfulness, the mercy, the love, the goodness of the Lord, as since this subject has been more particularly considered. The cross of Christ is the centre where all the rays of the divine glory are blended. In the union of the Jew and Gentile church in one blessed family under one Lord and Saviour Jesus Christ, these rays shine with a matchless lustre.

To stand and trace the march of prophecy; to observe how the Lord has overruled the wrath of man to effect his purposes of mercy; to contemplate those waters of love which are yet to be poured out in such abundance upon the church of Christ, and which, flowing through the mutual kindnesses of Gentiles and Jews, and of Jews and Gentiles, will terminate in the joyful union of both, and in the full establishment of the kingdom of our Lord—are among the most delightful employments of a Christian. It is to be regretted, that partial views of this subject should lead some who are friends of the Jews, and others, who are friends of the Gentiles, to narrow this animating prospect. Oh, that all zealous Christians remembered that it is written, "Blessed are ye that sow beside all waters," (Isaiah xxxii. 20.) "That Israel shall be the third with Egypt, and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," (Isaiah xix. 24.)

Whilst thus recommending your becoming masters of your subject, I would remind you that the enlarging your ge-

neral stores of knowledge may be highly useful.

Your business lies with men; the knowledge, therefore, of the human character in all its circumstances, is advantageous to you. Moses was learned in all the wisdom of the Egyptians. The great apostle also had sat at the feet of Gamaliel, and was well acquainted with the manners of the heathen. He saw every thing with a missionary eye. He made the Grecian games subservient to his cause. From them he urged the Philippians to "press toward the mark for the prize of the high calling." At Athens he noticed their superstition, taking his text from the motto on their altar, "*To the unknown God.*" And when pleading before the Jewish council, he profited by his acquaintance with their divisions, to engage the Pharisees on his side. Wherever you are, therefore, make use of your time. "Be instant in season, out of season." When you cannot be employed directly in your missionary work, still be usefully occupied. Be collecting information, observing characters, noticing manners. Consider yourselves as reservoirs, from whence the water is constantly flowing, which, therefore, need continually fresh supplies.

But I detain you not with further observations of this kind; only reminding you in all your conversations, in all your discourses, JESUS must be kept in view. "I, if I be lifted up from the earth, will draw all men unto me." "I am the way, the truth and the life, no man cometh unto the Father but by me." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Oh, then, my beloved brethren, follow the footsteps of the apostle; "Straightway he preached Christ in the synagogues, that he is the Son of God."

In conclusion, I only very briefly mention *some encouragements which may animate you in your work.*

Recollect then, my dear brethren, that you serve the Lord Jesus Christ. Need I say, he is not a hard master. No, blessed be his name; his yoke is

easy and his burden is light. He is great in power, and abundant in mercy; full of loving kindness and tender pity. Ever watching over his servants, a ready help to them in every time of trouble.

Is Paul seized by Jews who threaten his life? his Lord is at hand to strengthen him: "Be of good cheer, Paul; for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." Is Peter in prison? the Lord sends his angel to unbolt the doors and deliver him from confinement. Is John banished to Patmos? his Lord follows him, "Fear not, I am the first and the last; I am he that was dead, and am alive, and behold, I live for evermore, and have the keys of hell and of death." Is Stephen cast out of the city, and are his enemies stoning him to death? Jesus opens heaven to his view, and is seen *standing*, as if risen from his usual seat of glory ready to receive the dying martyr. This is the gracious Lord whom you serve, and his power and his love are still the same. He is, glory be to his name, "Jesus Christ, the same yesterday, and to-day, and for ever."

The promises of God form another great encouragement. True it is, you are going to a people who have made their hearts hard as adamant, but the Lord has promised, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh," (Ezekiel xxxvi. 26.) "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul," (Deut. xxx. 6.) True it is, you are going to a people who seem as a multitude of dry bones, and who are saying, "Our bones are dried, our hope is lost, we are cut off for our parts." Still the Lord has declared, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel," (Ezek. xxxvii.) True it is, they are a people who have been long under the displeasure of God, and scattered by him as a by-word among the nations. Still Jehovah has declared, "As I thought to punish you when your fathers provoked me to wrath, saith the Lord of Hosts, and I repented not, so again have I thought

to do well unto Jerusalem, and to the house of Judah, Fear ye not," (Zech. viii. 13.) "Rejoice ye, therefore, with Jerusalem, and be glad for her, all ye that love her: rejoice for joy, all ye that mourn for her. For thus saith the Lord, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream," (Isaiah lxvi. 10.)

Finally, the ministration of the Holy Spirit crowns your encouragement. For He can remove all your difficulties. You cannot have more perverse Jews to address, than those who assisted in the crucifixion of our Lord and Saviour. But when the Holy Spirit was poured out, when his divine influence accompanied the preaching of Peter, these very characters were baptized in the name of the Lord Jesus, and continued steadfast in the apostles' doctrine, and fellowship, and in breaking of bread, and prayers. This ministration of the Holy Spirit in a greater or less degree, our Lord declared should abide with his church for ever. The fervent petitions offered up by very many private Christians in their secret and family devotions, and the urgent calls made by this and several other religious Societies, for the prayers of their friends, for the general outpouring of the Spirit, gives reason to hope that ere long, a much larger measure of these gracious influences will be granted.

Go forth, then, my beloved brethren, in the name of the Father, and of the Son, and of the Holy Ghost. We, I trust, shall not cease to pray for you. Whether you are circulating tracts or distributing the Scriptures; whether you are privately conversing with individual Jews, or in public are preaching to them the everlasting Gospel of the Son of God, our prayer will be that the Holy Spirit may, in an especial manner, accompany you. Yes, my beloved friends, I trust I may say, that the prayers, not only of this meeting, but that the prayers of all who love Jerusalem, will be frequently offered for you.

Oh, may the Lord bless and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace." May he so honour you in your work, that you may



never open your lips in vain. And if it should not be our happy lot to meet with you and his redeemed people in his holy city on earth, I most earnestly pray that we may meet in the heavenly Jerusalem, in the city of the living God, and there with those who are sealed of all the tribes of the children of Israel, and with that innumerable multitude whom no man can number, of all nations, and kindreds, and people, and tongues, who have washed their robes and made them white in the blood of the Lamb, cast our crowns before him, and with one voice ascribe salvation to God who sits upon the throne, and to the Lamb for ever and ever. Amen.

### MR. FABER ON THE MILLENNIUM.

*To the Editors of the Jewish Expositor.*

Gentlemen,

HAVING observed a discussion carried on for some time in your pages relative to certain points of deep interest and importance, I send you an extract from a manuscript work on Prophecy, which at some future period I may possibly be led to publish. Should you choose to insert it, the communication is much at your service.

Respecting the predicted millennium, though we can only say in general terms that it will be a season of extraordinary holiness, and, therefore, a season of great happiness, yet there are some particulars connected with it, which merit our serious attention.

I. The binding of Satan, with which it commences, must plainly be considered as a transaction not visible to human eyes. His power being effectually restrained through the prevalence of true religion, he is said by an easy and natural image, to be chained fast, and to be locked up within the oceanic recesses of the great abyss.\* The former seat of his empire is now made the place of his punishment; and, by a sort of poetical retribution, he is doomed to

inactivity beneath that very sea or abyss, whence he had successively raised up all the Pagan and Antichristian powers.

II. Much speculation has been excited by that first resurrection from the dead, which is said to be experienced at the beginning of the millennium by those who had suffered martyrdom for the faith, and had refused to pollute themselves with the idolatry of the apostate Roman empire. After a long and attentive consideration of the subject, and after much hesitation for many years, I finally rest in the belief, that it will not be a literal but a figurative resurrection.

1. The matter, which has chiefly led me to adopt this opinion, is the internal evidence of the passage itself.

We are first told, that those, who were beheaded for the testimony of Jesus, lived and reigned with Christ a thousand years; and we are next told, in immediate consecution, that the rest of the dead lived not again until the thousand years were finished; whence of course it follows, that, so soon as the thousand years are finished, the rest of the dead do live again. These two particulars, being thus set forth in one and the same passage, and being evidently foretold in direct mutual relation, must, according to the rules of good composition, be interpreted *homogeneously*: that is to say, of whatever nature the one resurrection is, whether literal or figurative, of that same nature the other resurrection must also be.

Now the resurrection of the rest of the dead takes place, we are told, at the end of the thousand years. But the end of the thousand years is not the end of the world: for, instead of the consummation of all things then occurring, the thousand years are followed by the loosing of Satan, by his going out to deceive the nations in the four quarters of the earth, by the formation of a second great Antichristian confederacy, and by the miraculous destruction of that confederacy through fire from God out of heaven. Therefore, the resurrection of the rest of the dead, occurring as it does, at the end of the thousand years, cannot be the literal resurrection at the literal day of judgment. But, if it cannot be the literal

\* Compare Virg. *Æneid*, lib. i. ver. 297—300. and Hesiod. *Theog.* ver. 725—745.

resurrection *at* the literal day of judgment, it must clearly be a figurative resurrection *before* that last awful day; otherwise we shall make two resurrections, *both* general and *both* literal.

In what precise manner then, are we to understand this figurative resurrection of the rest of the dead which takes place at the end of the thousand years, as the first resurrection of the martyrs takes place at the beginning of the thousand years? The prophecy itself, I apprehend, will furnish a satisfactory answer to this question.

At the close of the thousand years, the rest of the dead, or those dead who are contradistinguished from the faithful, rise again: and, at the self-same epoch, Satan is loosed and goes out to deceive the nations which are in the four quarters of the earth. The consequence is, the formation of an Antichristian confederacy, which may well be deemed the revival or re-appearance of the Antichristian confederacy destroyed at the close of the 1260 days. This revival or figurative resurrection of the Antichristian confederacy, occurring as it does, synchronically with the resurrection of the rest of the dead who are contradistinguished from the faithful martyrs of Christ, must plainly, I think, be no other than that identical resurrection. The rest of the dead, or those men of Antichristian principles who hated and persecuted the faithful, and who are, therefore, contradistinguished from them, are figuratively restored to life in the persons of those, who are deceived by Satan at the close of the thousand years, who embrace anew the principles of Antichristianism, and who at length are moulded into a second great confederacy against the sincere church.

Such is the interpretation, which both chronology and circumstantiality require us to give of the resurrection of those other dead persons who are contradistinguished from the martyrs of Christ; as a collective or corporate body, they were slain in the fight of Armageddon, at the close of the 1260 days, when the Antichristian confederacy of the Roman king was destroyed; as a collective or corporate body, they rise again at the close of the thousand years, when the Antichristian

confederacy of the Roman king is figuratively revived in the Antichristian confederacy of the nations so unhappily deceived and corrupted by Satan upon his evasion from his mystical imprisonment. But, as we have already seen, homogeneity demands, that the resurrection of the faithful at the commencement of the thousand years should be interpreted analogically to the resurrection of their enemies at the end of the thousand years. Hence it will follow, that this resurrection of the faithful, means *only* their figurative resurrection; or, in other words, the triumphant appearance of men animated by their principles.

2. The sum then, of the prediction, when translated from its tropical phraseology; phraseology, however, perfectly familiar to us, even in our own ordinary conversation, and perpetually used in the flights of poetry: the sum of the prediction is this.

At the beginning, and throughout the whole period of the thousand years, the genuine spirit of Christianity will be so universally diffused, that it will seem as if the wicked had vanished from off the face of the earth, and as if the ancient saints and martyrs had come to life again. This is that reign of God's people, not in heaven but upon earth, which is alike predicted by Daniel and St. John, as succeeding the final overthrow of the apostate Roman empire; for the sovereignty, then given to them, is *the greatness of the kingdom, UNDER the whole heaven*; and they plainly reign upon earth, because at the end of the thousand years, Satan stirs up *all the nations of THE EARTH* against them.\* But, at the close of that period, so great a corruption will take place, that it will seem as if the wicked had risen from the dead, and as if the old times of the 1260 days had returned. This is the formation of that last Antichristian confederacy, which in many respects will bear so close a resemblance to its predecessor, that its appearance will exhibit all the aspect of an unexpected resurrection.

III. The reign of Christ himself with his saints, a matter in which Daniel

---

\* Dan. vii. 27. Rev. xx. 8.



and St. John perfectly agree, has occasioned no less speculation than the predicted resurrection of those saints.\*

To imagine that our Lord will familiarly converse with his servants in an unpretending and unglorified human form as in the day of his first advent, were surely a most wild and improbable fancy; yet, to explain away those passages which describe him as reigning in conjunction with his saints, by making them denote nothing more than that spiritual presence of the Saviour which he has promised to the faithful in *all* ages, is surely no less unsatisfactory; for, if this be the whole which is intended, a circumstance common to the sincere church in *all* ages, is inconsistently made an eminent characteristic of the millennium.† The language of Daniel and St. John, unless it be divested of all definiteness of meaning, must import, that Christ's reign upon earth with his saints is something *peculiar* to the thousand years, something which had never previously occurred since the first promulgation of the Gospel. But the spiritual presence of her divine head has been the privilege of the faithful church in *EVERY* age. Therefore a privilege; which specially characterizes the millennium *ALONE*, must be something *distinct* and *different* from that which *EVERY* age has enjoyed.

1. In what manner then, which can be at once rational and consistent, are we to understand the regal presence of Christ with his millennial church?

I reply, that he will most probably be visibly present in the third temple, as he was both in the first temple and in the preceding tabernacle, by the divine effulgence of the Shechinah: a circumstance, which will render the three successive dispensations perfectly harmonious and homogeneous.

When man was expelled from Paradise, we then first read of the cherubim and of a fiery radiance, like bickering flame which appeared between them. No intimation is given, that this apparition was withdrawn before the deluge; on the contrary, we have reason to be-

lieve, that the place of its immediate presence was the place where Cain and Abel offered up their sacrifices, the holy place in short of early patriarchal worship.\*

After the deluge, it was withdrawn; but so firmly were the cherubic or seraphic forms imprinted upon the memory of man, that something analogous to them is almost always to be found in the adyta of paganism, while the early post-diluvian families first framed, and afterwards superstitiously abused certain material copies of them which bore the Chaldaic name of *Teraphim*.† At length, when the law was promulgated from mount Sinai, and when the Levitical dispensation was solemnly inaugurated, the divine glory once more appeared between the cherubim; and, on every important occasion, down to the ruin of the first temple, the Israelites were accustomed, through their high priest, to consult the oracle of Jehovah who reigned theocratically over his chosen people.

Now it is not difficult to prove, agreeably to the unanimous persuasion of the early fathers, that the national God of Israel was the angel of Jehovah, or the great angel of the covenant, or the divine Word.‡ Hence it will follow, that the radiant Shechinah, which appeared between the cherubim, was a manifestation of the presence of the divine Word, or the angel-God of Abraham and his posterity.§ This apparition was withdrawn under the second temple: yet was the glory of that house to be greater than the glory of the first; because the desire of all nations, even the mighty angel of the covenant, was suddenly to come and to fill it with the spiritual glory of God's last and perfect dispensation.|| Accordingly, in the fulness of time, the Word was made flesh; and, as if to show his connection with the ancient Shechinah between the che-

\* See my *Horæ Mosaicæ*, book ii. sect. i. chap. 1. § vii. 1. (7).

† See my *origin of Pagan Idol.* book ii. chap. 6. book vi. chap. 6.

‡ See my *Horæ Mosaicæ*, book ii. sect. i. chap. 2.

§ Gen. xlviii. 15, 16. Hosea xii. 3—5.

|| Haggai ii. 7. 9.

\* Dan. vii. 13, 14. 27. Rev. xx. 4.

† Matthew xxviii. 20.

rubim, St. John industriously uses language borrowed from the Levitical tabernacle, the Hebrew name of which gave rise to the rabbinical term *Shechinah*.\* *The Word*, says he, *was made flesh, and TABERNACLED OR SHECHINIZED among us, full of grace and truth: and we beheld HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER.*† Yet, as the first coming of Christ was in the days of his humility, there was no splendour in his outward appearance. He was found in fashion like a mere man, nor did he attract the notice of the great ones of the earth. Once, indeed, by way of practically teaching his principal disciples what was his true nature, he was transfigured before them in the mount, and exhibited himself arrayed in all the luminous glory of the Shechinah:‡ but, when he finally left the earth at the time of his ascension, he was no otherwise present with his faithful church than by the secret and invisible influence of his Holy Spirit. As yet then, the Christian church, unlike the patriarchal and Levitical churches, has never had the glory of the Shechinah; as yet, the Saviour has appeared within her pale, only in the form and similitude of a servant, *despised and rejected of men, a man of sorrows and acquainted with grief.*

But, however this form may suit his church while prophesying in sackcloth, it does not equally suit her in the predicted days of her triumph. When *the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High*, and when, at the same time, *dominion, and glory, and a kingdom, shall be given unto the similitude of the Son of man*; the season will then have arrived, for Christ to take unto himself the full radiance of his glory, and to display himself no longer as a suffering, but as a triumphant Saviour. This, if I mistake not, will be effected by his personal reign upon earth; when, as the king of a new theocracy, he will be permanently revealed in the third temple,

as of old, under the patriarchal and Levitical dispensations, through the effulgent brightness of the divine Shechinah.

2. That some such manifestation will take place during the period of the thousand years, is intimated in more than one passage of holy writ.\* This manifestation of the glory of Jehovah will be first made to destroy the congregated armies of Antichrist. Then, as Zechariah tells us in strict harmony with all the other prophets, *shall Jehovah go forth and fight against those nations, as when he fighteth in the day of battle: and his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east.*† But, after their destruction, the glory will not depart; on the contrary, we are told, it will take its station in the midst of the holy city, and there remain during the whole period of the thousand years. Accordingly, as Zechariah tells us, that *Jehovah will first be revealed upon the mount of Olives, which is before Jerusalem ON THE EAST*: so, in perfect agreement with him, Ezekiel tells us, that *the glory of the God of Israel will come FROM THE WAY OF THE EAST*, that is to say, from the mount of Olives, where it was first displayed, into the yet future third temple.‡ It is worthy of remark, that the station of the cherubim and of the fiery radiance which dwelt between them, was still the same during the period of antediluvian patriarchism; that station, we are told, was *AT THE EAST of the garden of Eden.*§

Doubtless it may be said, that all the passages which announce the reign of Christ upon earth in the glory of the Shechinah, are capable of a figurative or spiritual interpretation; and I readily allow, that we cannot be *absolutely certain* as to their meaning, until they shall be finally explained by their accomplishment. Yet still, ac-

\* See Rev. xxi. 3. 23. 25. Zechariah ii. 4, 5. Isaiah lx. 1—5. 11. 14. 19. lxvi. 15—20. Ezek. xliii. 1—7.

† Zech. xiv. 3, 4.

‡ Ezek. xliii. 1, 2.

§ Gen. iii. 24.

• Heb. שכינה, from שכן.

† John i. 14.

‡ See my Sermons, vol. ii. Sermon 4.

cording to the common use of language, *the portability*, so far as I can judge, inclines to the scheme of literal interpretation. In many instances, a phraseology is employed, almost, as it were, designed to cut off the probability of a figurative scheme. Thus, had it simply been said, that "Jehovah should go forth and fight against the Antichristian faction," it would have been wholly uncertain whether the prophet spoke figuratively or literally; but, when he adds, that "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," it is difficult to conceive the object of introducing such special particulars into a merely figurative prediction. These special particulars, seem to me to involve the *almost absolute necessity of a literal interpretation*: for, in any other view of the matter, they can only serve the purpose of misleading us.

On the whole, I am inclined to say, that the scheme of literal interpretation, in regard to the millennial reign of Christ, is the most agreeable to analogy. Both the patriarchal dispensation and the Levitical dispensation were honoured by the glorious apparition of the oracular Shechinah; analogy requires, that at some period or other, the Christian dispensation should be similarly honoured. Unless this be conceded, the Christian dispensation, though always described as *superior* to its two predecessors, is yet palpably *inferior* to them both, in at least *one* most striking and important circumstance.

G. S. FABER.

#### ON THE MILLENNIAL STATE.

To the Editors of the Jewish Expositor.

Gentlemen,

WE have every reason to expect that the conversion of the Jews will be as life from the dead to the whole world, and every attempt for their good seems to bring a blessing with it: this thought, forcibly struck me while reading the pages of your miscellany, in which alone of all the periodical publications, have been permitted to appear those views of the resurrection of the just, and of the times of the restitution of all

things, which are so delightful to those who are hasting unto the day of God, and love the thoughts of his appearing. I cannot express myself quite so positively as Mr. Gauntlett and his pupil have done; but it seems to me that the views of Basilicus, Charles, &c. are agreeable to the truth. I wish it *seemed* so to many more, but we must allow a great deal for educational prejudices, and long received notions: men in general, have a confused idea of a day when all the dead are to be raised in a vast crowd, a confused mass of saints and sinners, some swearing and blaspheming, others rejoicing and singing, while the angels are crowding about among them, and at length, in spite of the revilings and blasphemies of the wicked succeed in rescuing the good and effecting a separation; and all this to be done in a day! But if instead of a literal day, we understand the day of judgment to mean that period of a thousand years, the great day of God, how much more solemn and orderly a scene is presented to our view! At the commencement of that day, the dead in Christ rise first, and the *meek* at length *inherit the earth*, and after they have lived and reigned with their beloved Saviour for a thousand years, the rest of the dead are raised and adjudged to eternal punishment. Such is my idea of the LAST DAY and the KINGDOM OF HEAVEN, which I suppose are printed in large letters in the extract from Cranmer, (at page 187 of your May number) to make them appear hostile to the abovementioned scheme. I have read over all the creeds in the prayer-book, and am yet at a loss to find the inconsistency of this scheme with those confessions. I think Mr. G.'s objections arise from not considering that a period which is the subject of distant prophecy, is viewed and spoken of as one point, when its nearer approach develops a succession of events. To illustrate what I mean, suppose yourself approaching a city by sea; you perceive a tower and a steeple apparently close together, but when landed, you find that when you have reached the tower, there is yet a long walk to the steeple. So it would be easy to show that the whole period of the Gospel dispensation is



viewed as one by ancient prophecies; and thus, as appears to me, are we to understand those prophecies which mention the day of judgment, as Daniel xii. 2, "And many (or, the many) of them that sleep in the dust of the earth shall awake, some to everlasting life (at the tower), and some to shame and everlasting contempt" (at the steeple). At that distance of time, they appeared to be contiguous events, but were really separated by a long interval. Thus, I believe, that Christ will come the second time to judge the quick and the dead, and then "all men shall arise," &c. not all in one day of twenty-four hours, but all in one day of a thousand years, some at the beginning, others at the close of it.

And now, Gentlemen, I will conclude, by stating a few queries, which I should be obliged to any of your correspondents to notice, as I feel that I want information.

1. As to what is said about there being no more sea in Rev. xxi. 1. Does not sea in Rev. xiii. 1. mean a tumultuous state of nations? Why not understand it so here as denoting the peaceful state of the millennial kingdom?

2. As to the conflagration, about which such a combustion is raised, why may it not mean the consumption of those civil and ecclesiastical politics, the elements of this world which are opposed to the kingdom of Christ? and thus make way for the new heavens and the new earth, that is, a new ecclesiastical and new civil polity, in which will be neither ambition nor corruption.

3. Suppose I were permitted to introduce Mr. Gauntlett into the place of separate souls, and anoint his eyes with such eye-salve, as would enable him to see the souls as John did, Rev. xx. 4. and were to say to him, "Here Mr. G. you see the souls of Abraham, Moses, David, &c. &c. the time is fast approaching when these souls shall live again." What could he understand by such a speech? but that they were speedily to be re-united to their bodies, and live upon the earth?

4. What difference can it make as to the administration of the kingdom of Christ, whether he be where he now is, (as to his bodily presence) or whether

he were to dwell at Jerusalem, and how can his personal presence at all interfere with his spiritual reign?

Other queries might be suggested, but I fear being tedious; and will, therefore, conclude, with expressing the greatest respect and esteem for Mr. G. whose work on the Revelation I have perused with pleasure and profit, and with almost unmixed satisfaction, until the latter chapters on the millennium. I agree with him, that there is no reason to expect Elijah's coming any more till he shall come with all the saints; and shall be happy to agree with him still further, as I doubt not we shall do when we get more light upon these interesting subjects. I remain, with best wishes,

Your's, &c.

I. K. M.

May 7, 1822.

## CONFERENCE ON JEWISH SUBJECTS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE many questions which affect the restoration and conversion of the Jewish nation have long been buried in oblivion. Better sentiments, however, now begin to prevail. Doubt has been expelled from many minds, and certainty assumed its station.

To create and increase a like impulse in the public mind generally, and to ascertain as far as possible the true meaning of the prophecies which affect the kingdom and people of Israel, is desirable. Discussion on such subjects is calculated to elicit truth, and unquestionably it is, by a comparison of sentiments, that wit is sharpened, and the mind attains just opinions on any point upon which it may have been exercised. There are many persons who have made the subjects of prophecy their study, and are capable of expressing their opinions on the most abstruse and difficult problems, so as to render any conference interesting. To me, such a mean appears to be an excellent mode of exciting inquiry and diffusing information.

In other Societies, as the Bible and Sunday School Societies, the Quarterly



conferences have long been productive of the greatest benefits to all concerned, and excited a deeper interest in the objects proposed to their attention. I cannot doubt, that such would be the result of a conference on subjects relative to the Jews; more especially as the sacred volume supplies a vast source of information, hitherto imperfectly understood. I submit, therefore, the propriety of such an arrangement to the attention of your readers.

It has often occurred, much to my regret, that I have had to listen, even to eminent divines, who have advanced in their public services, many opinions on a variety of points, and adduced supposed proofs in the unwarranted principles of accommodation, which I am persuaded, they would not have employed, had they studied the Scriptures with reference to the Jewish cause. Such a conference would tend to create more just sentiments on the important subject, and would afford the mean of controverting and canvassing statements which the discipline of the temple or the tabernacle does not provide for.

Money should not enter into the object of such a conference, nor the support of a particular institution, but a free and liberal discussion of the principles upon which the enlightened mind may expect the fulfilment of prophecy in the restoration and conversion of the Jewish nation, neither for the same reasons should it be held in a church or chapel. Were such an Institution formed, I cannot doubt that it would tend to enlarge the Christian mind, and render boundless the circle, if generally imitated, of friends and advocates of the people of Israel, still beloved for their fathers' sakes; nor is it vain to expect that were the meeting rendered accessible to that nation, some would be found inclined to offer their sentiments, or state their objections, and in either case, the cause would obtain an accession of interest.

In submitting this proposition, I trust there are many friends willing to share in the enjoyments of such a Society, and others cheerfully disposed to contribute of their intelligence to the mental feast.

I have suggested Quarterly Meetings

as more calculated to excite general interest by making them less frequent; but the subject is pressing, and monthly occasions would hardly serve to trace the leadings of Providence, and to communicate information on passing events.

If any friend of the Jews would arrange a plan, provide the place, secure the aid of persons of competent mind, and announce the subject regularly in the Jewish Expositor, I feel persuaded it would conduce to fan the flame of zeal in the Jewish cause, and excite right sentiments on any point which may be proposed for discussion.

The accumulation of argument, on any *given* point, (rather than being diffused over a variety of subjects) which may be expected from the different constitution of mind of various persons, would, in general, elicit truth and produce conviction. So far from creating unpleasant collision, as many persons might expect, or injure the cause by a diversity of opinion, I am strongly inclined to think, that truth only will prevail, and every one submit his erroneous tenets to the prevalence of her potent influence. JOHN.

May 17, 1822.

## VISIONS OF A SON OF ABRAHAM.

MOUNT CARMEL.

*To the Editors of the Jewish Expositor.*

Gentlemen,

HAVING, as I trust, vindicated my pilgrimage from the reflections cast upon it, I now take up my pen to give you some account of the Visions with which I am favoured since my arrival on this holy ground. I had formed grand ideas of the prospects which would surround me as soon as I should gain the summit of the mountain. With eager expectation, I began the ascent some hours before the rising of the sun. No mortal was my guide, for although multitudes offered me the assistance of their observations and experience, and I received all the information which they could give me, I chose "to stand in the ways, and ask for the old paths, and walk therein." It was a gloomy journey, for clouds would often cover the moon

and stars, and I had scarcely light enough to trace out any path; then storms of wind and hail would beat heavily upon me, and leave me almost without heart to proceed; and more than once (O never can I forget the struggles of my soul at those times!) the tempest was so violent, the thunders, and lightnings, and earthquakes, appeared so awfully to threaten a dissolution of "the ordinances of heaven and earth," that I began to repent of my rash undertaking, and had nearly determined on measuring back my steps and returning as soon as possible to the country from which I had come out. Through all difficulties and discouragements, however, I was enabled to go forward, and at length arrived in safety at the desired spot. Desired it had been, but I found it by no means desirable; for now so dense a mist covered the mountain, that for a long time neither sun, nor moon, nor stars appeared, and I seemed to be placed in that scene described by the prophet, where "if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."

It was in the midst of this scene, that my first Vision came to comfort me. I saw, or seemed to see, a number of tents, apparently full of people, and surrounded by abundance of beautiful flocks and herds. My attention was particularly attracted by three figures at the door of one of the tents; it was the largest and most magnificent of the whole encampment, and from the numerous vessels of gold and silver about it, I immediately concluded that it could belong to no other than the prince or chief of the company. The persons whom I observed at the door, appeared to be of one family, but of three generations; for while there was an evident likeness in their features, one was very old, another somewhat past the middle of life, and the third quite a youth. O, that I could pourtray that scene! It would be the finest family picture which the world ever saw. The father (for so I had no hesitation in calling the old man) was sweetly venerable; his hair and low-descending beard were perfectly white; his dark eyes had not yet grown dim; the colour

still lingered in his cheeks; and his open and unwrinkled brow discovered a soul familiar with high and holy thoughts, and raised by confidence in the God of heaven far above the cares and anxieties of earthly minds. In the son there was not so much of commanding dignity, but his countenance was a perfect image of mild seriousness; it gave me the idea of a character meekly resigned to the will and appointments of God, full of natural affection and tenderness, tinged with a shade of melancholy—such as the sins and sorrows of mortality might be expected to cast over a mind accustomed to pious meditation, but cheered and animated by the prospect of a brighter day at length to dawn upon the world. The grandson was fair and blooming; one might at once pronounce him a boy of uncommon capacity and talents; he seemed to watch every motion, read every look, and drink every word; he was evidently formed to be wise, and great, and distinguished, to lay deep plans, and to extricate himself from perplexing difficulties; but there was an archness in his looks which gave cause to fear, that in the pursuit of his own advancement he might not be duly regardful of the rights and interests of others. I was not permitted to hear the conversation of these remarkable characters, but I could easily perceive that they were discoursing on some subject of great importance. The old man appeared like a sovereign prince delivering the whole country to his son, pointing out its boundaries, and giving him instructions concerning the occupation of his lawful inheritance; and from the manner in which he raised his hands, and directed his view to distant tracts on every side, I naturally concluded, that the territory was very extensive. I thought I could sometimes perceive in the son an astonishment bordering on incredulity at his father's promises; but the grandson seemed to be fired with glorious hopes, and ambitious to enter on what he was evidently resolved to consider as his own possession. This eagerness somewhat distressed his calm and modest parent, and he occasionally turned aside, as if to look for another, particularly when parties of hunters happened to pass by; but the

aged grandsire, while he pondered over the boy's extraordinary spirit, appeared to foresee the grandeur of his future destiny, and to say, lifting up his eyes to the Supreme disposer, "Shall not the Judge of all the earth do right?" Here the vision ended. I was beginning to meditate on it, when a voice pronounced aloud in my ears, "By faith ABRAHAM, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went: by faith HE SOJOURNED IN THE LAND OF PROMISE, as in a strange country, DWELLING IN TABERNACLES WITH ISAAC AND JACOB, the heirs with him of the same promise; for he looked for the city which hath foundations, whose builder and maker is God." (Heb. xi.) Thus the whole scene was clearly explained to me; for I immediately found that our great ancestors might have conversed with each other exactly as they were thus represented, since Jacob was fifteen years old at the time of Abraham's death, and at a very early age discovered his desire for his father's inheritance, by the eagerness with which he embraced an opportunity of purchasing his brother's birthright. But now a train of reflections followed in my mind concerning THE PROMISED LAND. I first began to consider, *what that land actually was*; then I proceeded to observe, *how far it had been possessed by our fathers*; and at length I was led to inquire, *how the promise might yet be fulfilled*. I will endeavour to give you the sum of my reflections on each of these points.

The promised land appears to be often viewed as if it were merely that country of which the twelve tribes took possession under the command of Joshua; perhaps, indeed, many persons have an idea that the Jordan with its lakes, was the proper boundary of the land of Israel, and that the tribes of Reuben and Gad, with half the tribe of Manasseh, when they chose their "possession" on the east of this boundary, settled in a district which was not strictly their rightful inheritance. It is, however, most certain, that the land promised to the patriarchs, not only contained this

district, but was much more comprehensive. It is recorded, (Gen. xv.) that "the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites;" and again, (Gen. xvii.) "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God to thee and to thy seed after thee; and I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." The boundaries of the land of Canaan are not distinctly and fully specified, but it appears, (Gen. x.) that "Canaan begat Sidon his first-born, and Heth, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad." This covenant was plainly renewed in its whole extent when the Lord said to Isaac, (Gen. xxvi.) "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries;" and the same inheritance was conveyed to Jacob in these words, (Gen. xxviii.) "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed for ever;" and again, (Gen. xxxv.) "The land which I gave to Abraham and to Isaac, to thee will I give it, and to thy seed after thee will I give the land." Some obscurity attaches to these descriptions of the land, from our ignorance of the precise situations of most of the nations mentioned; several of them indeed, are scarcely found in any other page of history. But if we could on this account entertain a doubt concerning the large extent of the country intended, it would be removed by the prospects proposed to the Israelites when they were entering into the promised land. These were not confined within the coun-



try about to be immediately conquered by Joshua, but were much more extensive. God himself expressly declared on mount Sinai, that if they would be obedient to his commands, he would at length "set their bounds from the Red Sea, even to the sea of the Philistines, and from the desert unto the river," (Exod. xxiii.) a promise, which their great lawgiver explained by the following paraphrase, (Deut. xi.) "Every place whereon the soles of your feet shall tread shall be your's; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be." And after the death of Moses, the same promise was yet more fully repeated to Joshua, (Joshua i.) "From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast." It is, I think, perfectly clear from a comparison of these passages with each other, that *the proper boundaries of the land of Israel were advanced as far as Lebanon on the north, the Euphrates and the Arabian deserts on the east and south, and the Mediterranean with some line to the Red Sea on the west.* It is not necessary to ascertain, even were it possible, the exact course which these boundaries were intended to take; but if there be meaning in the plainest terms, a land of sufficient dimensions to touch the several points mentioned was certainly promised to the descendants of the patriarchs, and that for an everlasting possession.

But how far has this land been actually possessed by the children of Israel? It was proposed to them in its whole extent, but did they occupy so extensive a country? Under Joshua they certainly did not; I am inclined even to doubt, whether at that time they *could* have done it, for it appears, (Deut. ii.) that they were strictly prohibited from encroaching on "the land which the Lord had given (the expression is emphatical) to the Edomites, Moabites, and Ammonites; and although a line might be drawn from the Red Sea to the Euphrates, exclusive of the territories of those nations, I should scarcely con-

sider the country thus restricted to correspond with the magnificent descriptions of Israel's inheritance. Undoubtedly, however, neither the limits which Moses was commanded to affix to the land of Canaan, (Numb. xxxiv.) nor the allotments of the tribes by Joshua, (Joshua xiii—xxi.) were by any means of equal extent with the promised land; they coincide, indeed, with the line of the Mediterranean, and reach as far as Lebanon, but I believe it would be found impossible to extend them to any part of the Euphrates or the Red Sea. And even this portion of the promised land, thus definitively settled on the Israelites, was very imperfectly occupied by them; much of it remained to be subdued at the death of Joshua; (Joshua xiii.) some in the very midst of Canaan itself, and large districts in the south, the north, and the east. When, therefore, it is said, (Josh. xxi.) that "the Lord gave to Israel all the land which he swore to give to their fathers, and they possessed it, and dwelt therein;" nothing more can be meant, than that he had brought them into the land, established them in the heart of it, and thus afforded satisfactory proof that he would in due time, as their numbers increased, and the surrounding nations "filled up the measure of their iniquities," enable them to take full possession of the whole. But their unfaithfulness and disobedience, as Moses and Joshua had plainly forewarned them, deprived them of the necessary divine assistance; and although they were occasionally successful in war, yet on the whole, the description given in the beginning of the book of Judges, is applicable to the state of Israel through the four centuries which intervened between the triumphs of Joshua and those of David. There the Lord is recorded to have said, (Judges ii.) "Because that this people have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice, I will not henceforth drive out any from before them of the nations which Joshua left when he died:" the nations mentioned are, (Judges iii.) "five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites, that dwelt in mount Le-



banon, from mount Baal Hermon unto the entering in of Hamath:" and it is added that, "the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites."

With David, indeed, a new era began in the history of Israel. In a succession of victorious battles, he subdued the Philistines of the west, the Geshurites, Gezrites, and Amalekites, of the south, "even unto the land of Egypt, the Jebusites in the midst of Canaan; the Edomites, Moabites, and Ammonites, who till then had confined the Israelites within narrow limits, and the Syrians of Damascus, Zobah, and other kingdoms, as far as the Euphrates; and such was the authority of his name, that Tyre and Sidon became his voluntary servants, and Hamath courted his protection, (1 Samuel xvii. xxvii. 2 Sam. v. viii. x. 1 Kings xi. 15, 16.) The consequence was, that Solomon inherited a glorious dominion. He reduced the remains of the Canaanitish tribes to a state of servitude; he "reigned over all kingdoms, from the river (Euphrates) to the land of the Philistines, and to the border of Egypt," and in proof as well as confirmation of his power, he "built Tadmor in the wilderness," with other "cities in Lebanon, in Hamath, and in all the land of his dominion;" and, as if to show the magnificent establishment of his empire, his navy at "Ezion-geber, on the shore of the Red Sea, in the land of Edom," was manned with sailors from Tyre. (1 Kings iv. ix.) Then, indeed, the children of Israel possessed their inheritance in a manner corresponding with the grant originally made to their fathers, and it might have been truly said to them in a much wider sense than it had been said by Joshua, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass."

But how soon did the scene change! Even in the time of Solomon, Edom and Syria began to dispute his power; in the following reign, Shishak, the Egyptian conqueror, took and sacked Jerusalem; after two generations, we find

a king of Syria making war upon Samaria at the head of two and thirty vassal princes; Moab soon rebels, and is followed by Edom and Libnah; and at length, after some alternations of success and defeat, the ten tribes of Israel are swept off the land by the overwhelming torrents of Assyria, and Babylon executes the same vengeance on Judah with Benjamin. (1 Kings xi. xiv. xx. 2 Kings i. viii. xv. xvii. xxv. 1 Chron. v. 26.) It is needless to pursue the history; every one knows how little the state of the Jews, after their restoration from Babylon, agreed with the grandeur of the patriarchal covenant; scarcely could they maintain even the form of an independent state during the short interval between the dissolution of the Persian empire, and the establishment of the Roman; and since her desolating standards defiled "the holy place," we look for the children of Israel in every other part of the world, rather than in the land of their fathers.

What then shall we say? Have the promises of Jehovah respecting this land, been fulfilled, or are we yet to expect the fulfilment of them? Some persons suppose them to have been *conditional*, that the Israelites *might* have gained an early possession of the whole land, and *might* have retained it for ever; that, therefore, the covenant has been kept on the part of the Lord, and broken on their's only. Be it so:—then the covenant still stands firm, and my exiled brethren will be restored. For as surely as the Lord ever promised the land to the patriarchs, so surely he has promised, that whenever their children shall repent "of their iniquity and the iniquities of their fathers," for which, and which only they were "cast out of their own land, and brought into the land of their enemies," then will he "remember his covenant with Jacob, and also his covenant with Isaac, and also his covenant with Abraham will he remember, and he will remember the land;" then the Lord God of Israel "will turn their captivity, and have compassion upon them, and will return and gather them from all the nations whither the Lord their God hath scattered them; and the Lord their God will bring them into the land which their

fathers possessed, and they shall possess it." (Lev. xxvi. Deut. xxx.) And as plainly as the promise of restoration is thus made to repenting Israel, so plainly has the Lord promised that they shall repent; for "thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went; and I will sanctify my great name, and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes; for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them: and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Let then, the covenant be as conditional as it may be; let it require not merely general repentance, but personal, universal, and everlasting holiness; the Lord God of Israel has undertaken thus to be sanctified in them: therefore, every condition must be performed, and therefore, the covenant cannot but be fulfilled.

It is, however, by no means true, that the patriarchal promises were conditional. The terms in which they were given, are as absolute as can possibly be conceived; the blessings are most evidently made to depend, not on the conduct of men, but on the sovereign will and power, the eternal foreknowledge, and the unchangeable faithfulness of Jehovah; he does not say, "If thou, or thy seed;—but, "I have given,—by myself have I sworn, I will not leave thee until I have done that which I have spoken to thee of." It is true, the covenant of Sinai was conditional; but this was only of temporal duration: even while it was in full force, the prophets foretold that the

days were coming, when the Lord would "make a new" and an unconditional "covenant with the house of Israel and with the house of Judah;" (Jer. xxxi. &c.) and with this, as contradistinguished from the other, the Holy Spirit has most explicitly identified the patriarchal covenant, for he has taught us by a prophet of the New Testament that, "the covenant which was confirmed before of God in Christ, the law which was four hundred years after, could not disannul that it should make the promise of none effect; for if the inheritance were of the law, it would be no more of promise, but God gave it to Abraham by promise." (Gal. iii.)

The covenant, therefore, is still in force, and the only question which remains, respects the mode of its accomplishment. And here I find a variety of hypotheses arising from the apparent failure of the promises in their literal and obvious sense. A land was promised to certain descendants of Abraham, Isaac, and Jacob; the children of Israel were settled in the land of Canaan; but they had very imperfect possession of it, and have for many ages, entirely lost it. To account for this fact some have thought that the promised land, when it is represented as a perpetual inheritance, should be considered merely as *the type of a heavenly state*; and it must be confessed, that they have brought weighty arguments in favour of this opinion; but were they of much greater weight, I could not think them equivalent to the plain and unequivocal words of the Lord. For surely the land which Abraham could "see with his eyes," and "in which he was a stranger," the land in which Isaac "sojourned," the land on which Jacob "lay," must be the very land of Canaan itself, and no other place in heaven or earth. But these are the terms which the Lord employs to define the promised land, that land which he promises to the patriarchs "and their seed for ever, for an everlasting possession." (Gen. xiii. xvii. xxvi. xxviii.) Others draw a line of *distinction in the patriarchal covenant*, and making it partly temporal and partly eternal, refer the promised land to the former part; but although there is much plausible

ingenuity in the arguments of these writers, I see not how they can prove that the children of Israel have dwelt in the land of Canaan "for ever." I rejoice, indeed, to know, that the covenant does comprehend spiritual as well as external blessings; I believe with my whole heart and soul, that the promised "Seed" has come, in whom "all the families of the earth will be blessed;" and I acknowledge that the Hebrew word translated "ever" and "everlasting," does not strictly imply eternity, (although often used in that sense) but may signify merely long or indefinite duration, according to the nature of the subject or circumstances of the case. But were the Israelites long in possession of the promised land? Have they possessed any part of it as long as they have continued a nation? Or did they remain possessed of it, according to the terms of the promises, for a long period compared with the ordinary duration of other nations? But there is another consideration which clearly convinces me that the writers who thus divide the covenant must be mistaken. The patriarchal covenant unconditionally promises the land of Canaan to Israel for ever; the Law, four hundred years after, admits them to it as long as they should continue faithful and obedient, and expels them from it until they repent and return to the Lord; but the prophets foretelling their universal restoration from this their long exile, return to the language of the original promises, "They shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever." (Ezek. xxxvii.) It is scarcely necessary to repeat the observation, that the land in which the fathers of Israel have dwelt, can be no other than the land of Canaan, consequently their children must inhabit this land, whenever such prophecies shall be fulfilled.

It is, however, yet to be determined, *who are that seed* of the patriarchs, to whom the promised land belongs; for many persons transfer all the promises to the Christian church, while others find a great number in which they con-

ceive the lineal descendants of Israel to be peculiarly interested. I will take a short view of the chief grounds of the former system, and then inquire if stronger reasons may not be found for resting in the latter.

I am ready to acknowledge, therefore, nay, I glory in my full conviction of the blessed truth, that according to the most clear and indubitable doctrine of the New Testament, all those persons who are justified by the Redeemer's precious blood, and sanctified by the holy unction of his Spirit, have become, by virtue of their union with him, "the seed of Abraham, and heirs according to the promise." (Galatians iii.) I am not unmindful of the declaration, "Think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham;" (Matt. iii.) and I plainly perceive that the unbelieving Israelites have no better title to the promised land, as founded merely on their birthright, than their fathers had. Hence, I can see no reason in the patriarchal covenant itself, why it might not be satisfactorily fulfilled, should the spiritual seed be seen to occupy the promised land; and this must of course be the case, whenever all mankind shall become true Christians, whether the natural Israel shall then be collected in Canaan, or blended with the people of God in the several countries of their dispersion. In either way, the Son of David would "have dominion from sea to sea, and from the river unto the ends of the earth;" (Psalm lxxii.) and in either way "the greatness of the kingdom under the whole heaven would be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." (Dan. vii.) I can go farther; I can acknowledge that, "in Christ Jesus, there is neither Jew nor Greek, but Christ is all and in all," (Col. iii.) and that all his true disciples, "look not at things seen and temporal, but at things unseen and eternal;" (2 Cor. iv.) that consequently, whenever the Israelites shall learn of him, they will be taught in a great measure to disregard national distinctions and possessions of an earthly nature. I am even prepared to



grant that little is said in the New Testament respecting the restoration of Israel to the promised land; and, therefore, I do not greatly wonder, if those who consider, and justly consider this sacred volume as the pre-eminent revelation of divine grace and truth, should have paid little attention to that restoration, or perhaps, should have been somewhat disinclined to believe it a part, at least an important part, of the purpose and counsel of God.

But after all these concessions, I see no proof that my Israelitish brethren will not be restored. If the New Testament take but little notice of it, it does take enough to authorise an expectation of the fact, and it refers us to the fuller information contained in Moses, the Psalms, and the Prophets; it tells us, that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" (Luke xxi.) of course it intimates, that when those times are fulfilled, the Gentiles shall cease to tread her down, and "Jerusalem shall be inhabited again in her own place, even in Jerusalem," (Zech. xii.) It is true, the Israelites, when converted, will learn to regard chiefly spiritual and eternal things; but they will also learn to "search the Scriptures," and if they find it there "testified" of them, that on their conversion they shall return to their own land, they will consider the revealed will of God as their sure path of duty, and enter without hesitation on their journey towards Canaan. Such testimonies they will find in great abundance; prophecies which they and their forefathers have always understood in their obvious sense, which Christians have never been able consistently to apply to themselves, except by way of general accommodation, but which the natural Israel when become the Israel of God, may fully and unreservedly appropriate; and by thus fulfilling the prophecies they will be the interpreters of them. What if others be equally entitled to the promises of the covenant? They, and they only of all the nations in the world, will then entertain a desire to take possession of the promised land; and should they find some Gentile Chris-

tians already settled there, and others be induced to sojourn among them, "having inheritance with them among the tribes of Israel;" (Ezek. xlvii.) what would this be but to put the finishing stroke to the glorious landscape, and make it a perfect transcript of the visions of the prophets?

Such considerations make it highly probable that the natural descendants of the patriarchs, when they shall "look on him whom they have pierced," and "return to the Lord their God," will be the especial inheritors of the land of promise. But there is another which appears to me to give certainty to the conclusion, as far as any interpretation of prophecy can be certain, before the event has determined it. We have seen, that the promised land must eventually be inherited, either by converted Israel, or by Christians in general. But the people to whom this land is promised are described throughout the prophecies, as having been once in possession of it, then driven into banishment on account of their sins, and at length to be restored. Now these characteristic marks belong to the Israelites, but not to Christians in general; *they* never had possession of the promised land; they could not be banished from it; they do not think of a restoration to it. The call of the Lord God of Israel to them is of another kind; "*Rejoice, ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.*" (Deut. xxxii.)

These are the reflections which arose in my mind after my first vision. They cheered and comforted my heart in the midst of all the darkness and desolation which still cover the land around me. And I believe I shall not quit this sacred ground, until "the Redeemer shall come to Zion, and to them that turn from transgression in Jacob; at least, if that blessed advent should not be in my time, "my flesh shall rest in hope."

I am, Your's, &c.

ISRAEL BEN ABRAHAM.



## ON REV. XXI. 1, 2.

To the Editors of the Jewish Expositor.

Gentlemen,

BEING much interested in the discussions which have of late so much occupied the pages of your Expositor, respecting the last visions of the Apocalypse, and believing that some difficulty may be avoided, and the literal meaning of the text better attended to by considering the vision of the New Jerusalem to commence at the second rather than the first verse of the xxist chapter, I beg leave to offer you a few observations respecting them.

The two verses are as follow :

1. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

2. "And I John saw the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

That the vision of the New Jerusalem commences at the second verse, appears, in the first place, from the peculiar expression there adopted by the apostle; whereas, before he only used the words, "I saw," as the preceding visions passed in succession before him, here, as if the former prophecy was closed, and that he directed us to attend him to a new object of contemplation separate from the last, he says, "And I John saw;" the difference of expression is, indeed, small, but yet it seems to denote a marked transition.

Another argument may be drawn from observing how naturally and consistently the first verse falls into the conclusion of the foregoing vision. After the apostle had seen the dead, small and great, standing before God, the final state of both the righteous and wicked are revealed to him. The latter are cast into the lake of fire, and for the former, everlasting mansions are created, called the new heavens and new earth, wherein, St. Peter says, "dwelleth righteousness." The dissolution of the present heavens and earth is twice mentioned, first, when it is said, that from the face of him that sat on the throne the earth and heaven fled away; Se-

condly, when it is stated, that the first heaven and first earth were passed away, and the sea was no more, *θαλασσα ουκ εστιν ουτι*). The heavens, earth, and sea, are all named in the fourth commandment and other places as parts of the present creation, and here they are all named as being dissolved; it is the dissolution of the present sea that is here declared, and not that a character of the new earth is given in that it shall have no sea. That earth being altogether new, and differing in nature and circumstances from the present, it would surely be superfluous to define it as wanting one circumstance of the present globe.

The new Jerusalem being thus detached from the new heavens and earth, different questions respecting it may be inquired into with less embarrassment. If it be asked, how can the sea give up its dead, if it was previously done away; the reply is easy, that the first verse of Rev. xxi. which declares the sea to be no more, has no connection with the new Jerusalem, or any state previous to the last judgment, and, consequently, the sea has not been done away. If it be enquired, how can such an army as Gog and Magog appear in such a place as the new heavens and new earth, the answer will be, that the Apocalypse does not speak of any earth but the present in connection with the new Jerusalem, and that whatever difficulty there may be, there is no inconsistency in supposing Satan's delusions to prevail in parts of the earth, the remotest from the holy city, so that from the extremities of the earth, (*γυναικς της γης*) an army gathered by him should come up to the breadth of the earth, (*επι το πλεατος της γης*) and compass the beloved city.

That the holy city, New Jerusalem, and the millennial beloved city, (xx. 9.) are one and the same, may be concluded, I conceive, with much probability, from the course of the preceding chapters of the Apocalypse. After the fall of Babylon the great, (described chap. xviii.) follows the triumphal song in the beginning of the xixth. This song consists of two parts, one retrospective, on the fall of that city; the other, prospective, relating to the marriage of the Lamb; "the marriage of the Lamb is

come, and his wife hath made herself ready," whence we may infer that the new Jerusalem, which is the Lamb's wife, will exist in the age following the fall of Babylon the great, i. e. in the millennial state.

Here it may be asked, if the Apocalyptic new Jerusalem belongs to the millennial age, why was it not exhibited to the apostle along with the vision of the thousand years, and before that of the white throne? We may answer, by referring to what is not unusual even in common history, that facts, closely connected in their nature, are often related in a continued train and brought to a close, and afterwards some one particular of the narrative which requires to be more fully expanded—detail is resumed. So here, the vision of the Redeemer's coming follows after the fall of Babylon the great, the immediate effects of that coming are then seen, the beast and false prophet cast into the lake of fire and Satan bound; then succeeds the millennial age, and the casting of Satan also into the lake of fire; and the judgment being held, all who were not found written in the book of life are cast into the same lake of fire. All enemies being thus put down under the Lord's footstool, the final mansions of glory are displayed. After this chain of events has proceeded without interruption, the beloved city is again brought before the apostle's view, and now called the holy city, New Jerusalem, as seen in vision, in all its glory and beauty, particularly delineated, descending from God out of heaven.

By this arrangement also, that object is most conspicuously displayed at the close of the Apocalypse, which was declared to be the chief subject of the prophecy. When the sealed book was about to be opened, adoration and thanksgiving are thus offered to the Lamb, "They sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth;" (verse 9.) so also in the introduction of the book of Revelation, the coming of

the Son of man, in order to establish his kingdom, the kingdom of heaven on earth is declared, "Behold he cometh with clouds, every eye shall see him, and they also which pierced him;" antecedent to which is this prefatory song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, for ever and ever, Amen."

Possibly the idea opened out in the foregoing observations might be further pursued, that is, that a modified scheme of literal interpretation might be formed equally or more agreeable to the text, but such as may be divested of those difficulties which cause some to take refuge in a figurative meaning. One instance shall here be submitted. The literal meaning of the text of Revelation will, as appears to me, lead us rather to suppose a divine glory residing on mount Zion in the New Jerusalem, than the personal presence of Christ; "the glory of God did lighten it, and the Lamb is the light thereof," (xxi. 23.) the expression, "reigned with Christ," (xx. 4.) will surely no more determine his personal presence than the words, "I am with you alway to the end of the world." At the same time I am fully sensible, that texts on the other side have been urged with much force.

The present writer cannot, Gentlemen, conclude this paper, without expressing the great satisfaction which the increasing forbearance and Christian spirit exhibited in the pages of your *Expositor* have afforded to his mind. When the spirit of controversy yields to the amicable, social search for truth, what limits can be assigned to the advantages to be expected? J. S.

May 17, 1822.

## REMARKS ON AN IMPORTANT QUESTION,

PROPOSED PAGE 211.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE question as proposed in the *Expositor*, appears to resolve itself into two enquiries. 1. Whether the law of Moses is binding on the Jews as a national code? 2. Whether a Jew

professing Christianity, may be allowed to retain *any part* of the Mosaic ritual, *with the view of preserving his national identity?*

In reply to the first enquiry, we may reasonably ask, *Can* the Jews, considering the circumstances of their national dispersion, which leaves them "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:"—*Can* they under these circumstances, observe the law of Moses as a national code? Assuredly not; and if so, to suppose that it is still binding, is to suppose that God requires an impossibility. To say the least, the dispersion of the Jews strongly indicates, that God designed a change in the *ritual* and *judicial* polity of the Jews, and *their* strong aversion to that change from motives of self-righteousness and national pride, may be presumed, I think with some reason, to have been one *cause* of their national dispersion. I likewise suspect that their restoration will not be effected, till they are led to think less of their national identity, and are willing to become *one* with the Church of Christ, as much in *polity* and *ritual* as in *faith* and *practice*. With regard to an observance of the moral law, I believe it is generally allowed, that this is of universal obligation, and therefore in strict propriety cannot be regarded as peculiar to the national code of the Jews. At all events it is obvious, that the moral law is *established*, as well as *fulfilled* in the Gospel, and hence on this point, there can be no dispute between us and the Jews, *i. e.* if the Jews admit, that it is to be viewed as a rule of life, and *not as a covenant of works*.

The passage, Matt. v. 17, on which Shear Jashub grounds his argument, that the whole of Moses's law, is still binding on the Jews as a national code, is by no means conclusive. I think there can be but little doubt, that our Saviour there refers to the *moral* law exclusively: if not, why is there no reference, in any part of the discourse, either to the *ceremonial*, or *judicial* law of the Jews, and in what sense was the righteousness of his disciples to ex-

ceed the righteousness of the Scribes and Pharisees? It would likewise appear, that if the ceremonial and judicial law were included, they, as well as the moral, would be binding on the Gentile, not less than on the Jewish convert: for our Saviour is speaking in general and comprehensive terms of his spiritual kingdom and authority, and says at the 19th verse, "Whosoever therefore," *i. e.* as I understand it, "What member soever of my church, whether Jew or Gentile, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The decision of the council of Jerusalem would plainly oppose the doctrine of the Sermon on the Mount, if our Saviour be supposed to refer to the whole of the Jewish law, and not to the moral law exclusively. Other arguments might be advanced in support of a limited interpretation of the passage: but that may be sufficient for our present purpose.

It is true that our Saviour nowhere expressly abrogates the law: it was not the object, neither was it consistent with the nature of his ministry to do this—neither was the law abrogated till the fulness of time came, when Jesus by the completion of his mediatorial work for ever satisfied its demands, endured its penalties, and fulfilled its types. He does, however, on several occasions, plainly allude to this object of his coming, viz. to put an end to the law as a covenant of works, and a code of ceremonies, which were only serviceable for the time being, and which received their full accomplishment in Him, as the substance of all the shadows, the one priest, sacrifice, &c. prefigured by the whole of the Mosaic economy. He likewise frequently alludes to the unity by which his church was to be characterised: and I think his conversation with the Samaritan woman, more than intimates that God was about to put an end to the Mosaic ritual by the dispersion of the Jews, and that from *that* period, the true worshippers of Jehovah would be characterized by the sim-



plicity and purity of their worship, more than by any distinction of outward ceremony. See John iv. 20—24.

With regard to the opinion of the Apostles, which *must* be regarded as decisive, I think *that* is of more weight in determining the question than their *practice*: for it so happens, that in this case, their opinion is not to be inferred from their *practice*: nor does their *practice*, at least that of Paul, appear to me to render their opinion at all doubtful. They observed, indeed, with the utmost punctuality, the whole of the law of Moses: the church of Jerusalem did the same, and it is probable continued to do, in some particulars, for near half a century after the destruction of Jerusalem. (See Milner, pp. 180, 181, vol. i.)—perhaps too, (indeed, most probably), the Jewish converts scattered abroad, were regular in their attendance on synagogue worship, &c. and lived as Jews so long as their brethren after the flesh would associate with them. All this would seem to imply, that the Apostles and Jewish converts considered the law of Moses as a national code to be strictly observed, notwithstanding the introduction and establishment of the Gospel Dispensation. I think, however, we may fairly infer from the epistles of St. Paul, from his addresses recorded in the Acts, and from some parts of his conduct, that this was by no means *his* opinion, and as nothing is said on the other side, by any one of the remaining apostles, we have no reason to conclude that it was theirs. It is not difficult to account for their conduct and practice on other and more satisfactory principles: nor would it be difficult, I conceive, to defend a similar conduct, should such a conduct be pursued by converted Jews under similar circumstances in the present day. Milner, pp. 26—33, vol. i. and other writers, account for the mode of conduct pursued by the Apostles and Jewish converts, on the principles of general compliance in matters indifferent, for purposes, partly prudential, and partly charitable; prudential, that their work might not needlessly be hindered; and charitable, inasmuch as they were anxious to gain

the Jew not less than the Gentile, and desirous at the same time of establishing those who were already converted, and leading them by degrees to a clearer understanding of the Mosaic and Gospel dispensations.

With regard to the *many thousands* of Jews which *believed*, and *were all zealous of the law*, (Acts xxi. 20,) it may reasonably be doubted, whether their opinion is of much weight in determining the question. They were believers, but it does not follow that they were very enlightened believers:—that they were altogether free from Jewish prejudices, or that they had arrived at a clear understanding of either the Jewish or Christian Dispensation. It is more likely that they were the very same Jews who had contended so zealously for the imposition of Jewish rituals on the Gentile converts:—who had shewn so much personal animosity to St. Paul:—who had caused him so much trouble in the church of Galatia: and who *seemed* to be somewhat, but in conference added nothing to that enlightened and holy Apostle. I think there can be no doubt but these were the same men, or men of the same character: men of strong Jewish prejudices, tainted with too much of national pride: and anxious, as they were driven from their first strong hold of self-preference, self-righteousness, and outward distinctions, to take refuge in another of a more refined and specious character. Yet for the sake of such men, probably for the most part sincere, though weak believers, the Apostles were willing to observe the law of Moses: and we cannot but admire their conduct, when we consider the circumstances of the Jewish church and nation at that period, both of which equally demands every possible compliance, the utmost charity, tenderness, and forbearance. In this point of view, it is not difficult to account for the practice of the Apostles, without impeaching either their sentiments, or principles.

What the real opinion of the Apostles was with regard to the law may easily be collected. It needs no proof that they renounced it altogether as a covenant of works, and expected to be

saved by grace alone, through the merits and mediation of Christ: neither does the question require it to be conceded, that in this respect, there is any difference between Jew and Gentile. We have therefore only to ascertain whether they considered their national code, as involving any thing of privilege or duty under the Gospel dispensation, and whether they observed it with the view of preserving their identity and distinction, as the peculiar people of God. If these were their motives, then we cannot but concede to Jews of the present day, that they may retain as many of their national peculiarities as they please on the same principles, and yet on an admission of the fundamentals of Christianity be regarded as members of the Christian church: reminding them, however, that they cannot be regarded as real Christians, except they possess the Christian's character, make a faithful profession of the Christian faith, cordially unite with the Gentile church as a member of the same mystical body, observe the sacraments of baptism and the Lord's supper, and exhibit in their conduct a conformity to the precepts of the Gospel.

The opinion of St. Peter may be gathered from Acts xv. 10, *He* evidently regarded the ceremonial of the law as having nothing of privilege in it. "Now, therefore, why tempt ye God, to put *a yoke* upon the neck of the disciples, which neither *our fathers*, nor *we were able to bear*?"

Such too was the opinion of St. James, ver. 13—19. To impose the ritual of the Jews on Gentile converts would be to "*trouble them*," and render them no service. I think too it may be argued, from ver. 16, 17, that the church was to be new modelled, and formed on such a scale as to unite both Jew and Gentile, not only in the object but in their mode of worship.

St. Paul's opinion may be collected from various passages. I will put down some of them, and mention two or three inferences which appear naturally to follow: Rom. v. 20: vii. 1—6: viii. 15: x. 2, 4, 12: xiv. and xv. 1, 2. Gal. ii. 4—6: iii. 19—29: iv. 1—12, 25, 26: v. 1: vi. 12, 13. Eph. ii. 12—22: iv. 3—6. Col. ii. 14—23. Heb. v. 12—14: vii. 12, 18: viii. 6—

13: ix. 8, 9: x. 1—9: xii. 18—27: xiii. 10.

By considering the passages referred to, I think it must plainly appear, that the Apostle Paul regarded the law, not as a *permanent* national code: not as a law of liberty, privilege, or utility: not as a ceremonial to distinguish the Jewish church, to preserve its identity, or to mark its precedence and priority under the Gospel dispensation: neither can we gather from what he says, respecting those who so zealously contended for the law, that he considered them as in any respect superior to others, more wise, or more matured in their Christian character: nor does he speak of his own conformity as if it were founded on the absolute authority of the law, or with any view to preserve the identity and precedence of the Jewish nation in the Christian church. The very reverse of all this must force itself with irresistible conviction on the mind of a candid and intelligent reader of St. Paul's Epistles. He evidently regarded the law as a *temporary* institution: a carnal or worldly ordinance: a beggarly *element*: a *shadow*: a *figure*: a schoolmaster: a wall of partition: an old covenant: and the spirit which it gendered, a spirit of fear and bondage. On the other hand he considered the Gospel dispensation as permanent and abiding: spiritual and heavenly: perfect and complete: the substance of the shadow, figure, and type: the period of redemption and adoption: the bond of perfect union in doctrine, worship, and discipline between Jew and Gentile: a new covenant *superseding the old*: a change of law as well of state: a disannulling of the commandment which went before: a dispensation of liberty, love, and holiness. He speaks likewise of the conformity of Jewish professors, as arising from Pharisaical and worldly motives, fear of man, and dread of persecution. A desire of pre-eminence and distinction in the church of Christ: and an ignorance of the nature of the Gospel, and a want of maturity in the divine life. He speaks of his own conformity, and exhorts to it in things indifferent on the grounds of prudence, charity, and tenderness towards the weak of Christ's flock.



If the above observations, which contain but a very imperfect analysis of the passages referred to, are just, the hypothesis to which they refer must, I should imagine, fall to the ground. Still I have made them more in the way of investigation, than with any view to decide on the question. It is an important subject, and I should be glad to hear it further discussed.

I would just observe, with regard to the identity of the Jewish nation, that I think there can be no doubt, whether it will continue to be preserved as it hitherto has been: its priority and precedence in the church of Christ are likewise more than presumable. The Christian church is built on the foundation of the Apostles, and Prophets, &c. their identity and pre-eminence have been singularly marked, and so soon as the Jews of the present age shall learn to tread in their steps, copy their spirit, and view their identity and distinction as a people in the same light, so soon will that identity and distinction be recognized and perpetuated in the Christian Church. So long, however, as they pride themselves on their distinction, and seek to preserve it for selfish ends, so long may it be feared they will remain in darkness, and be distinguished only as a crooked and perverse generation: to think that an observance of the ritual is necessary to preserve their identity, is to prescribe the means to Almighty God; and to suppose that their identity and distinction as a *people*, are necessary for the accomplishment of the divine purposes,

and that their conduct is to be regulated thereby, is assuming a secret purpose and decree as a principle of action, instead of regarding the plain letter and precept of the word. The motive of a Jew in requiring concessions should be carefully examined, and for the most part I fear they will be found to originate in some objection to the simple and entire Gospel of the New Testament, in something of self-righteousness, or self-love, national prejudice or pride, carnal and worldly expectation, or in the perversion of scripture principles and prophecies to many purposes. The only case in which I can conceive a concession necessary, or desirable, or even lawful, is that of a Jewish convert, who wishes, as he ought, to labour among his own people, and seek by every means to win them to the faith of Christ. Might not the example of the Apostles be proposed to him as a model, and in copying it, might we not expect that the blessing of God would rest upon him, and secure that identity and distinction, of which when rightly viewed, a Jew has so much cause to be ambitious after a godly sort?

Let us pray, for the arrival of that period, when Jew and Gentile shall be gathered together as one fold under one shepherd, and when none will have need to say to his neighbour, "Know the Lord, because all shall know Him from the least to the greatest." May we know and be known of that blessed Saviour, and at last be numbered among his jewels!

Yours, &c.

May 15, 1822.

## PROCEEDINGS OF THE LONDON SOCIETY.

### SALE OF LADIES' WORK.

IN our last number we were only able just to notice the Sale having taken place; since which time a second has been held at Hackney, to dispose of the articles remaining. The whole amount received is £146, and we would return our thanks to those friends, by whose liberality this sum has been added to our funds; our acknowledgments are due to the Ladies of Helston, Gloucester, Manchester, Stoke upon Trent, Knaresborough, Reading, and to many in

London and its vicinity. It also gave us pleasure to receive the contributions of young ladies at several schools.—In reply to the kind offers we have had from many of our female friends to send us a further supply next year; we beg to assure them, that they will be thankfully accepted. And to any ladies who may wish to make enquiry respecting the most suitable articles, &c. we shall be happy to afford any information in our power.



# FORMATION OF AN AUXILIARY SOCIETY AT PORTSEA.

Two Sermons in behalf of the London Society, were preached, at St. John's Chapel, Portsea, on Sunday, June 2, by the Rev. Charles Simeon; and a Meeting was held at the room of the Beneficent Society, Portsea, on Tuesday the 12th of June, for the purpose of establishing an Auxiliary Society. The Rev. Lewis Way in the chair.

The Assembly was numerous and respectable. The chairman having opened the business of the day in an eloquent speech, an account of the object, proceedings and success of the Parent Institution was given by the Rev. C. S. Hawtrey, one of the Secretaries.

It was then moved by the Rev. Mr. Dusantoy, and seconded by the Rev. Charles Simeon, and unanimously resolved by the meeting, that an Auxiliary Society should be formed, to be called the Portsea Auxiliary Society.

The meeting was afterwards addressed by the Rev. Messrs. Marsh, Sargent, Jacob, Benwell, Horne, Bingham, Major General Neville, and Dr. Cook, M. D. A lively interest in the cause was manifestly excited, which we earnestly hope and pray may also be permanent.

The Hon. Sir George Grey was prevented attending the meeting by a family affliction. A resolution was passed, requesting him to become the President of the Auxiliary. The Rev. Messrs. Benwell and Jacob were appointed Secretaries.

# FORMATION OF AN AUXILIARY SOCIETY AT CHICHESTER.

THE cause of Israel having been pleaded from the pulpits of All Saints Church, and St. John's Chapel, at Chichester, on Sunday the 2d of June, by the Rev. Wm. Marsh, and the Rev. C. S. Hawtrey, a Meeting was held at the Council Chamber, on Thursday the 6th inst. — Plumtree, Esq. having been called to the chair, opened the business of the day in a very feeling and appropriate manner. The Secretary of the Parent Institution having afterwards

addressed them, it was moved by the Rev. Mr. Barbut, and seconded by the Rev. C. Simeon, that an Auxiliary Society should be established, to be called the Chichester and West Sussex Auxiliary Society. They were followed by the Rev. Messrs. Way, Marsh, Sargent, Jacob, Bliss, Arnott and Horne. The meeting was well attended, and a good spirit prevailed.

The Rev. Lewis Way was requested to become the President of the Society, and the Rev. Messrs. Horne and Davis were appointed Secretaries.

## EXTRACT OF A LETTER FROM THE REV. RICHARD KNILL.

The following letter was kindly forwarded to us previous to the Anniversary Meeting, by the Treasurer of the London Missionary Society, and is a pleasing confirmation of the accounts received from our own Missionaries in Poland.

*Dated St. Petersburg, April 3.*

INTELLIGENCE from the German Missionaries under the patronage of the Edinburgh Jewish Society, states, 'At Berditchew, we tarried several days. This place may be termed little Jerusalem in Poland, for it contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. *Thousands of them received our books and tracts, and heard what we said of Jesus as the true Messiah.* The prejudices of many seemed to give way, and they confessed that they thought it probable that the Messiah was already come. Several interesting young Jews were with us constantly, and heard all the conversations between us and their people, and at last requested that they might, by some means or other, be taught in this way more perfectly. We cannot say that any of them are really converted, as time only can prove it, but we have great reason to hope, that in a few of them the good seed will spring up, and bring forth fruit to the glory of God. *A wide and interesting field is here thrown open to the Christian church.*

EXTRACT OF A LETTER FROM  
MR. J. P. GOLDBERG.

*Dresden, April 17, 1822.*

Rev. Sir,

THE Lord has safely conducted hither my dear wife and children, who arrived here on the 21st of March. They have been preserved on their journey from every harm. Our mutual joy on meeting together again, was inexpressible. The first thing we did was, to kneel down before the Lord, to offer up our thanksgivings for his great and undeserved mercy and faithfulness, with which he hitherto has led us, and continues to make us monuments of his compassionate love. We covenanted again with him in that solemn hour, to make it our only object to become, through his grace, more firm in faith, in love, and in hope, and to renounce every earthly thing for Christ's sake, who by his all-surpassing love, has drawn us to himself. The Lord gave it us to experience his peace; and his Spirit witnessed with our Spirit, that we are his property, and that nothing shall separate us from the love of God which is in Christ Jesus our Lord. May he grant us strength to keep our engagement, and to promote our mutual growth in all that concerns our own welfare, and the glory of his name.

In my sphere of activity, the Lord continues to support me by his assisting grace, and to bless the instruction I give the children. Dear Mr. L. who has this cause much at heart, comes to my aid with suitable advice. We may now hope, that the married Jewish couple, mentioned by me on former occasions, who with their whole heart believe in Jesus Christ the crucified, as their Redeemer, with their son, three years of age, will be received by baptism into the church of Christ, as the first fruits from this place. It is deeply interesting to see the thorough change Christianity, in the short period since they became acquainted with it, has produced, in the life and conduct, especially of the female. The Lord has so much enlightened her mind, as clearly to discern between human fictions and the revelations of the Spirit of God;

and the word of God has become to her also a discernor of the thoughts and intents of the heart, so as to lay open before her as well the enormity of her depravity, as also the necessity of the redemption. With the candour of Nathanael, she cleaves to her Saviour Jesus Christ, and exclaims with him, not once, but repeatedly, "Thou art the Son of God, thou art the only Saviour of the world!" There is salvation in no other, for there is none other name under heaven given among men, whereby we must be saved. My heart overflows in thanksgivings to our gracious Lord, and all the Christian friends here praise him, that he has delivered these poor souls from dark superstition, and brought them to a living knowledge of the only true God, and of him whom he has sent, Jesus Christ.

The circumstances of the mother of the six children who are instructed by me, are still of such a nature as to make it highly desirable that these young and tender souls may not remain with their mother, but that they may be brought into a Christian family for education in the fear and admonition of the Lord. Our prayers have been so far answered already, that the noble Count D. moved by love to Christ and to his redeemed, has offered to take two of them under his special care, to be educated at his expence. And we hope, that if the Committee of the venerable London Society should think fit to grant their support for the formation of an institution for the Christian education of Jewish children, the other children of this family will also be suitably accommodated.

Our Association continues to form and to consolidate itself, in an unostentatious manner, and will soon begin its public operations, under the name of a "Christian Association for the dissemination of true Biblical knowledge among the people of Israel." We have, indeed, to struggle against many difficulties; and not a few obstacles will hinder our proceedings. But we trust the Lord, whose work it is, will help us by his powerful arm to overcome them all. Our worthy president, who has a clear view of the cause, and of all the per-

plexities connected with it, is peculiarly fit for conducting it, under divine assistance. The laws of the Association have already been drawn up, and are now circulated for signature among the members of the Committee. The first contribution to the fund deserves to be particularly noticed. When, on the 6th of March we had met in the house of Count D. to lay the foundation of the new Institution, Mr. L. communicated the following passage of a letter received from Hernhut, "I learn with pleasure, that in Dresden also a Committee is to be formed for the Jewish cause. A person, who will not be known, has, for that object, contributed a ducat, which I hereby transmit to you. I can only say, that the donor is a widow, whom I rather would have given than applied to for money."

To-morrow I set out for Leipzig, where Mr. Smith and Mr. Gericke from Berlin, have already arrived, there to work in the service of the Gospel, among the many thousand Jews who visit the fair in that city, and to set forth to them the light of the saving grace of God, which has appeared in Christ Jesus. May he, who was rejected, and nailed to a cross by his people, and thereby has purchased salvation for all mankind, He, who has been exalted to the right hand of God as Mediator and Saviour, to give Israel repentance and forgiveness of sin, may he give a blessing to my journey, and to my humble labour. May he make the seed, I shall sow there abundantly fruitful, to the praise of his divine grace, to the joy of his people, who so cordially wish and pray for the increase of his kingdom. Finally, I would request you, to recommend me to the kindness and the intercessions of all the members of your Committee, and to assure them of my cordial affection and respect, and of my most fervent prayer, that the Lord may more and more crown with blessed success their work of love, and their great and expensive exertions for the salvation of Israel.

Yours, &c.

J. P. GOLDBERG.

EXTRACT OF A LETTER FROM  
BARON BLOMBERG, OF DET-  
MOLD.

*Detmold, April 13, 1822.*

Reverend Sir,

You have already been informed by a letter from the Missionary Petri, of the 21st of February, that a Society for promoting Christianity among the Jews, by the assisting grace of our adorable Lord, has here been instituted. The following words in a letter to me, from a member of the Francfort Society struck me forcibly, "Nothing can more deeply affect the heart, than to see a Jew, whose heart has been filled and changed by faith in Christ. You can scarcely form a conception of that burning love to their brother Joseph, now found and discovered to them; it must be seen."—These words, while they made my soul to rejoice in the Lord, also excited a lively wish, to send for a Jew, still burning in the first love to Jesus, and to employ him as a Missionary for promoting the knowledge of Messiah among his brethren, not only in the principedom of Lippe, but also in the neighbouring countries. I addressed a letter to that effect to the senator, Mr. Von Meier, president of the Francfort Society; and had the happiness, through his kindness to see Mr. Carl Gottfried Petri, a proselyte, who from the most sincere conviction, had embraced Christianity with a living faith in Christ, arrive at this place. Of this individual, who has already been working in great blessing, I entertain a firm hope, that his labour will not be in vain in the Lord. He has already circulated 700 tracts, and 45 New Testaments in Hebrew and Jewish German. The former are necessary, to prepare the Jews for reading the New Testament, as they generally are so ignorant as scarcely to know Moses and the prophets, and of course would not be able to make a profitable use of the New Testament. And Mr. Petri conducts himself with so much prudence and caution; and his morals are so pure and blameless, and he has already attained to high degree of esteem, both among Christians and Jews, and thereby



gives the strongest evidence of the truth of Christianity. In this country, the Jews are very hardened, and appear to find themselves pretty comfortable in their present state of blindness. But the neighbouring countries open to us a more promising prospect. Mr. Petri has, *f. i.* found Israelites in —, — and —, not only open for truth, but ready to make from conviction their transition to the Christian religion, whenever some outward impediments are removed. And a young Jew in —, to whom we had sent a New Testament, and some tracts, has addressed to our dear Petri a most beautiful letter, full of such expressions, as clearly evince his cordial conviction, and living faith in Christ; and in one of these days, he will by baptism be added to the Church of the Redeemer.

Yours, &c.

BLOMBERG.

EXTRACT OF A LETTER FROM  
A VALUABLE CORRESPONDENT  
AT BERLIN.

*Berlin, April 26, 1822.*

MY conviction, which I have, I believe, imparted to many here, is, that we should attempt to hasten general, rather than to achieve individual conversion; individual conversion, however, as it were, waits upon us. I have been, since the Society has been established here, requested to attend four baptisms of Jews. Two took place today; one was of good, the other of superior promise; all were performed by a pious clergyman, member of our Committee here.

An elderly Jew, in Silesia, told a friend of mine not long since, that the proofs of the truth of our religion given in one of our tracts, which came into his hands, *pierced his heart*; that he was too old to change his religion; but that his children shall be baptized.

I have a letter from Mr. M'Caul, from Posen, of the 18th; they had first settled their new Society there, under the auspices of Prince Radzivil, his Prussian Majesty's Lieutenant in the great duchy of Posen, and were proceeding to Breslau.

I shall send a few copies to Dantzig, ob-

serve, I beg, what passes there. A young Rabbi was baptized here lately; I was one of the godfathers, and mentioned to you the case. I gave him a few cards and tracts to distribute near Dantzig, where he is placed in a school. I have had a letter from him of the 20th instant, dated from L. near Dantzig. He first says, that he has distributed the tracts amongst Jews; and he proceeds thus: "When the Jews at Dantzig learnt, that I distributed tracts, their superior (the chief Rabbi, I suppose) came to me, and begged to have some tracts. I conversed with him, and made him attentive to the Psalms and the Prophets, by which a Jew ought to be convinced, that Jesus, our Redeemer, is the Messiah. He said, that the Dantzig youth (Jewish of course) would pass over certainly to Christianity, but that it would be difficult for this to happen with the old." He then begs me to send him tracts and Bibles for the Jews.—Consider what it was for the head Rabbi to come on such an errand, and to whom? a converted Jew,—in their eyes a Renegade.

EXTRACT OF A LETTER FROM  
REV. MR. THELWALL, AT  
AMSTERDAM.

*Amsterdam, May 10th, 1822.*

My dear Sir;

Having heard some time ago, of the baptism of a Jewish family at —, I took last week the opportunity of a short visit to my Christian friends at —, to go myself to —, and to get introductions to the minister who had baptized these Jews, in order to have some personal communication with them.

— is a town of Guelderland, containing about 6,000 inhabitants, among whom are forty or fifty Jewish families. It is about eight miles beyond —, and its vicinity to that place gave me an opportunity of hearing of a great awakening and considerable revival of true religion among the people at —, which took place towards the end of last year. This was attended with rather more of noise and bustle than could altogether please the judicious, and the natural conse-

quence was, that after a few months the greater part of those who had been so much awakened, returned to their former indifference. Much however of real fruit appears to have remained, and the good work is still going on, there is every reason to believe, though more quietly. It was doubly interesting to hear of the baptism of a Jewish family in such a place, and at such a season. On Wednesday week, therefore, I walked over from — to —, with a letter of introduction from one of the clergymen at — to the Rev. Mr. —, on whom I called immediately, and who received me with the greatest kindness and attention, and in order to facilitate my intercourse with the converted family, pressed me to take a bed at his house, and after hearing from him a very excellent and edifying sermon on Matt. xv. 21, 28, I went with him and his colleague to spend the evening, at the house of this newly-admitted member of their church; there were also two other persons present, of whom the one said very little, but the other, as far as could be judged from a single conversation, appears to be one of the most lively Christians I have met with; and thus it became very easy to introduce spiritual conversation, which was what I principally desired. It is time, however, to give you some account of our host.

His name is —, and he is decidedly the richest man in —, and one of the most opulent Jews in the country—he has a great deal of landed property, and is engaged also in extensive mercantile concerns, in which, it is generally agreed, that he has conducted himself in an upright and honourable manner—though (as usually happens to persons, whose dealings are very multiplied and extensive) there are some who take exceptions against him. His family for a long time past have been very far from strict Jews. His father, indeed, it seems, was a complete infidel, and scoffed at Moses as much as at Christ; *but I heard a very interesting account of his grandmother, whence it would appear, that she was a real Christian, and who was continually offering up prayers to God for the conversion of her family,—the answer to which prayers, however, she did not live to see;*

but I have not been able sufficiently to authenticate this part of the story, and therefore do not enter into the particulars. Mr. — himself was never a strict Jew, and had not been in the synagogue for twenty years before his baptism—having, it appears, been long inwardly convinced of the falsehood of the present creed, and the absurdity of the present worship of the Jews; but during the life of his father, he was unwilling to take any more decisive steps. Immediately upon this event, however, (which took place somewhat more than a year ago) he applied to the ministers of the Reformed Church for Christian instruction, and for baptism. The grounds of his conviction, and upon which he desired baptism were, (1.) A conviction that the present religion of the Jews is not the religion of Moses and the Prophets, but a vain and absurd system, founded on human inventions and traditions,—and that even many of their ceremonies, which are truly taken from the Mosaic law, are of such a nature, as were evidently intended to be only temporary and local. (2.) The excellency, purity, simplicity, and moral beauty of Christianity, carrying with it its own evidence of a divine origin. (3.) The coincidence of the New Testament with the Old; and more especially the wonderful fulfilment recorded in the latter of the prophecies contained in the former—so as to leave no room to doubt that Jesus is the true Messiah promised to the fathers. Among the prophecies none appears to have impressed his mind, more than Jer. xxxi. 31—34, and xxxii. 40—respecting the new covenant which God would make with his people.

He considered also, that he must either become a Christian, or live without any religion at all—and he reflected that he was not discharging his duty to his family, in suffering them to grow up entirely destitute of religion—and he could not consent to bring them up in a religion which he knew to be false.

Upon those and similar grounds, he himself was baptized, with his wife and five children, (the eldest a daughter about seventeen, who is since married to a Christian) and his nephew, a young



man of about twenty-six. He has also a sister at —, who has been baptized—and has yet a brother and two sisters, who appear to be hesitating about the same step; and one of the sisters, it seems, would be even now baptized, but that her husband (though he is a mere infidel) will not suffer it.

To myself, Mr. — was remarkably kind—and on the following morning carried me back to — in his curricule—and also offered me a bed in his house, whenever I could make it convenient to visit — again. He is also a subscriber to the Bible, Tract, and (I think) Missionary Societies. From the private conversation I had with him, he appears very sensible of the absurdities of the Talmud, and of the deep ignorance of the Jews at present; and also has evidently a great horror of infidels and infidelity—which I was glad to observe, as in his present state there might be danger of his being led astray on that side, though there is little fear that he should feel any temptation to return to Judaism.

I should not fail to mention as very encouraging, and a ground of the greatest thankfulness to God, the brotherly love and Christian kindness with which I have been every where received in this country. I had scarcely been in — six hours, when four different persons, not one of whom I had ever seen before, and who knew nothing of me, but that I was engaged in endeavours to promote the Redeemer's kingdom, offered me bed and board whenever I could continue to come to —.

A. S. THELWALL.

---

LETTER FROM THE REV. WILLIAM COWPER, AT NEW SOUTH WALES.

*Sydney, Nov. 17, 1821.*

My dear Sir,

I HAVE to acknowledge the receipt of both your letters, and also the favour of some Hebrew Testaments, Hebrew and English Tracts, and a few volumes on matters connected with your Society. The case of Marcus is peculiar, and still very hopeful. I have known something of him for about twelve years. Our

first interview happened in one of the cells at the jail, when he came to visit a Jew under sentence. We then had some conversation concerning the forgiveness of sin, the Messiah, and on particular passages in the Prophets, relating to his coming, and the manner of his appearance, the atonement, &c. Marcus was then in health and strength, and seemed to be a well-behaved and intelligent man. From that time I saw little of him for three or four years. During this period, he resided at a distance of 20 miles, and was probably not much interested about a future state, or vainly trusting in his very superior Biblical knowledge, and a misapprehension of the Divine mercy. Eight years ago, as nearly as I can remember, he was visited with a very severe paralysis, after which he came to live at Sydney; but it was not until within the last four or five years, that I could discover any real or apparent desire to know the true meaning of Scripture, and a willingness to receive instruction, with an humble mind. He, for some short time applied to a Roman Priest, but from him he could gain no comfort; no spiritual or biblical information. He then most earnestly entreated me to visit him, assuring me that my labour should not be in vain; for he greatly desired to understand the truth, and to save his soul. And such was the progress which, in his very enfeebled condition, he made, that before I received the Hebrew Testaments from your Society, he repeatedly assured me all his prejudices against Jesus Christ, and the Gospel were entirely removed, by the convincing explanations afforded him. Many were his difficulties in both English and Hebrew Scriptures, but by patient investigation and appropriate comparisons, these were gradually overcome. His cabalistical and talmudical expositions, he used to be very fond of introducing; but now he scarcely ever mentions them. He prefers the simplicity of the text.

On the following and similar passages we had much conversation and reasoning, and for a while some difference of opinion existed; but when he found that he could no longer put his own fanciful interpretation upon the words,



he very submissively yielded to the force and excellency of the doctrine.—Dan. ix.

26, יכרת משיה ואין לו Isaiah  
liii. 5, ויהא מחלל מפשעניו  
and 6th verse, ויהיה הפניע בו  
את עון כלנו

It is impossible to express the satisfaction and the joy which he seemed to experience (and which I believe he really did feel) when he saw the New Testament in the language of his nation. He read it with great delight and much benefit; and now it appears to be truly his companion and his guide. If it were for his sake only, I should say, it was well that you had the New Testament translated into the Hebrew tongue. But from what I have seen in Marcus of the happy effects of the Hebrew Testament, I am persuaded it will be an unspeakable blessing to many of the seed of Jacob. Perhaps it is not too much to say, that this is likely to be the *grand instrument* of bringing the whole Jewish nation to confess, that Jesus of Nazareth is indeed the Christ, the anointed one of God. As Marcus, being paralytic in both hands, is unable to write, he has employed some person to write the accompanying letter, with a view to convey to your Society his gratitude for the New Testament.\* I feel much indebted to your Society for the kindness already shewn. If you can be so good as to favour me with a continuation of "*The Jewish Expositor*," I shall be further obliged. The latest number sent me is that for October 1820, No. 59. This is a good work. Any small parcel you may forward in a case of Bibles and Testaments to be sent from the Depository of the Bible Society.

In closing this letter, I would beg permission to remark, that for the last fifteen or sixteen years, having experienced, in no small measure, the kind-

ness and love of God our Saviour towards myself, I have been particularly concerned for the salvation of the Jews. I feel a sincere affliction and compassion for them; because all our hopes and privileges are from them; and they are still beloved for the Father's sakes. Often therefore have the questions been upon my mind, "What shall we do for *them*? How shall we put *them* among the children of our God?" Happy should I reckon myself, if I might in the *smallest degree* be a helper in such a blessed work! Oh! that they might be saved, and have fellowship with us!"

Yours, &c.

WILLIAM COWPER.

#### LETTER FROM A CONVERTED RABBI, AT NEW SOUTH WALES.

Sydney, New South Wales,  
Nov. 12th, 1821.

Gentlemen;

ALTHOUGH labouring under great tribulation from bodily infirmity, with which it has pleased the Almighty to afflict me, it affords me the utmost gratification of mind to acquaint you, that He has at the same time, in His wonderful dispensations, enlightened me with a perusal of the Book of the New Testament in Hebrew, so kindly sent by your Society, the contents of which Sacred Volume have wrought in me a most miraculous change. So much so, that it is my constant companion. And I have likewise recommended it to a number of my nation in this place, who are much pleased with its blessed truths.

Thus, by the grace of God, I hope to prove an humble instrument of publishing his holy word; and of inducing many yet unborn, hereafter to sing to his everlasting praise.

I must not omit to mention the truly pastoral kindness of the Rev. Wm. Cowper, who has visited me at my dwelling, furnished me with Christian books, and patiently attended to explain and expound such passages as were beyond my comprehension.

I now beg leave to observe, that I am a Jew by birth, a native of Germany, born of Jewish parents, and educated

\* Marcus is very infirm in body, but perfectly sound in mind; and I hope he will be spared to make a public confession of his faith in Christ. The *Acts of the Apostles* he thinks the most striking and convincing part of the New Testament.—This he has read with particular interest and attention.

in that persuasion, but had no opportunity of referring to any Christian book; and have, therefore, to bless the day that first introduced the sacred volume to my notice, and led me to enquire, who is the Messiah?

May the Almighty continue to crown your pious and praiseworthy endeavours, by adding every blessing and encouragement to so holy a work, is the unceasing prayer of your well-wisher, &c.

JOSEPH MARCUS.

*To the Committee.*

---

#### EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Dec. 2, 1821. I preached again to a congregation of Catholics and Protestants, and a Jew, in the German tongue; I took my text from 1 Cor. xv. 47, "The first man is of the earth, earthy; the second man is the Lord from heaven." I showed, in the first part of this Sermon, that every one is by birth like his father Adam, earthy; and, in the second part, that we become new creatures, images of God, by the second man, the Lord from heaven, we become heavenly-minded. A Jew who understood German was present, and two Renegadoes who spoke the English tongue, therefore Mr. Carne, Mr. Clarke, and myself read the whole of that chapter in the English.

The president of both Greek convents, of that upon mount Sinai, and that of St. Giovanni, at Cairo, did as they promised me, call on Henry Salt, Esq. in company with two other priests, and conversed with him on the object of the British and Foreign Bible Society. Mr. Salt stated very warmly the object of the Bible Society, and induced and encouraged the President to join them; and after this, they delivered to me the letter they promised, the day before, to write to Henry Drummond, Esq.

It breaks my heart that I am not able to satisfy the wish of my German congregation, by giving them German Bibles, and New Testaments. I desire you, therefore, dear Mr. Drummond, to recommend my German countrymen to the Bible Society, in order that they may send them German Bibles and tracts. A young English gentleman

told me to day, that he wished long ago to talk with me, for the writings of Voltaire satisfy him no longer.

Dec. 3, 1821. Elizabeth Sutter, one of my hearers on Sunday, a German widow, called this morning, and desired me to write to her sister at Milan, and to her son, Henry Sutter, in the house of Alexandro Pesenti, and Giovanni Battista Magno, at Bergamo, near Milan.

Dec. 4, 1821. I called on Mahomed Vehbi Effendi; he told me, that he now begins to see he is in error; but (said he) what shall I do? I must perform great penitence, but even this will not be sufficient, for I perceive now that vanity has been the cause of my writing against Christianity; if I now should become a Christian, I must perform strict penitence. There was, no doubt, love to truth mixed with it, but much vanity was one of the causes! I have trodden under foot the blood of Christ.

I. The greatest penitence we can perform is, to look on him whom we have pierced and mourn. Peter, who knew that he did not follow cunningly devised fables, for he saw the Lord on the holy mount; Peter, who saw that the sea became calm at Christ's command, the very Peter who would follow the Lord wherever he went; I say, the very Peter denied the Lord *thrice*, and said, "I know not the man;" that man whom he pretended not to know, that very man asked him, "Simon Peter, lovest thou me?" and the Lord knew that he loved him, and charged him "to feed his sheep!" Our Redeemer is man, he enters into our feelings, for "he was tempted like as we are, yet without sin;" "he was touched with the feelings of our infirmities, we may come, therefore, boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," (Heb. iv. 15.) And farther, he is the Lord from heaven, and, therefore, able to save to the uttermost! Rejoice, Mahomed Effendi! and again I tell you, Rejoice! I point out to you the Lamb of God which taketh away the sins of the world; I find named in the Bible, Jesus my Lord, as "the Son of man;" I believe that he was "the Son of man." I find Jesus my Lord called in the

Bible as "The Son of God;" I believe he was "The Son of God. I find Jesus my Lord called in the Bible by the name of "the very image of the invisible God;" I believe "that he was the very image of the invisible God." I find said of Jesus my Lord, "that the fulness of the Godhead was in him bodily." I believe it; I find Jesus my Lord called by the name of "God over all, blessed for ever;" and I boldly address myself to him as "God over all, blessed for ever"—as "the Lord our righteousness"—as "the mighty God, the Father of the everlasting age!" and I do not try to reconcile those several titles. But I never shall call him by any other name than the Bible teaches me.

I am arrived again at Isaiah iii. in my reading the Hebrew Bible from the beginning. I have given away some Testaments.

I have induced Mr. Pieri, and Mr. Nizzuoli, to become subscribers to the Bible Society. Ibrahim Effendi, once French colonel, called on me yesterday, we had a conversation together about *Manichæism*, to which he seems now to be inclined. He has procured me a Ruba, Koran, for eighty-six piastres, which I shall send to my friend John Bayford, Esq. I have given my journals to Mr. Clarke, in order that he may deliver them to Henry Drummond, Esq. Ibrahim Effendi advised me to take letters from Yussuf Bogos, for the Armenian convent at Jerusalem. I preached to four German tradesmen and their wives, about the xviith chapter of St. John. My servant was drunk for the first time, I shewed him the great sin he committed, by the words of St. Paul, that "no drunkard, &c. shall inherit the kingdom of heaven." I pointed out to him the Lamb of God, in whom he must take refuge for forgiveness of sins, and I threatened to dismiss him, if I should find him again drunk. I have forbidden him to go to any public-house, in the evening, and he must stay at home, I prayed then with him. I called on Osman Nouredin, a born Mussulman, who wishes to be with me in correspondence; he told me, that he has read the Turkish and Persian New Testaments, and he found that they might have been translated into more

elegant language. He has read through Buchanan's Researches, which I had given him, and he wishes to read Martin's Controversies he held at Shiraz, which I mentioned to him.

Dec. 5, 1821. Mahomed Effendi (Mr. English) called again on me. I told him that I might say I have experienced the grace of the Lord; that the words of St. Paul are true, "That the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. iv. 12). Mahomed Effendi is now determined to leave his present situation, and go to England, and from thence to America. Mr. Spurrier called on me, and gave me some information about Jerusalem and mount Lebanon. Gave to Mr. Pieri a packet with manuscripts to John Bayford, Esq. a letter from the Greek patriarch, directed to Henry Drummond, Esq. and a letter to the Malta Bible Society.

Dec. 6, 1821. Yussuf Bogos, first interpreter to the Drugeman, will give me letters of introduction to the Armenian convent at Jerusalem, in order that I may lodge with the monks of that convent, instead of lodging in the Propaganda, where I may be looked upon with jealousy. Mr. Walmas, and the Consul General Salt, have procured the recommendation of Mr. Bogos. I put on to-day, for the first time, a Turkish dress. Henry Salt, Esq. has made me a present of Buxtorf's Hebrew Dictionary, which is very useful to me, for it contains the interpretations of the rabbies. Mr. Pieri, book-keeper to Mr. Walmas, was, indeed, a very good friend of mine during my whole stay at Cairo; and so also, Mr. Osman, Drugeman to the Consul General Salt, Esq. I have made a present of Sabat's translation of the New Testament and Italian tracts, to the liberal Mussulman, Osman Nurreddin Effendi. Mr. Osman the Drugeman of Mr. Salt, calls often on me in my room, and we read the Scripture together.

December 7, 1821. Osman Nurreddin Effendi has made me a present of a most beautiful manuscript in the Per-



sian tongue; the author of it is Fakhr Aldiu. I have sent it to Mr. Drummond, to give him again a little proof of my love towards him.

I separate myself with a very heavy heart from the family of Mr. Salt. Every day farther and farther from dear English gentlemen; and the more I separate myself from them, the nearer I am approaching a perverted generation.

I prayed to God to be able to preach the Gospel faithfully without offending any body; the first reason is, that it is the Christian duty not to offend any body, the second, to see whether a missionary may not be able to maintain the truth, without hurting the feeling of persons who are of different opinions; thirdly, to prove to other missionaries that there is a possibility of preaching the Gospel in the east, without making a noise or exposing themselves to insults. If I had gone to the rabbies at Cairo, and had told them 'You are wrong,' they would have shut the door before me, and burned the Gospel I had offered them; but now they are reading it. If I had gone to Osman Effendi, and told him, 'Examine the Scripture, and see what is false or true,' he would have turned me out of his room; but I offered him simply the Gospel, as a book worthy of attention; and now I perceive he has read it. Christ, who knew the heart of man, was able to call some hypocrites; I know not the heart of man.

Mr. Salt has told me, of the most excellent method which the Jesuit Peyse adopted on his arrival in Abyssinia, for the conversion of the people and the king. Mr. Peyse instructed little boys in reading and writing, and when he was called before the king, Mr. Peyse introduced the boys, his disciples, to his majesty, and told him, Examine the boys, whether they are not more informed than your priests; and in this way the king was converted to the truth.

Don Raphael de Monacis has procured me letters of introduction from the patriarch of mount Lebanon, for the Greek convent Dir Muhallas. I shall try after the advice of Mr. Salt, to procure myself manuscripts containing the history of the crusades, which I intend to send to Mr. Salt. We

talked at night about Cicero. Mr. Salt made an observation which rejoiced my heart, namely, that all the ancient philosophers have been in darkness about the resurrection of the dead. That doctrine was clearly revealed by God through the mouth of the prophets and the Son of God! Hear how the Lord alluded to it by Moses:—"Deut. xxxii. "I kill, and make alive!" And Hannah rejoiced in the Lord, and said, "He bringeth down to the grave, and bringeth up." 1 Sam. ii. 6. and Hosea vi. 2. "After two days, will he revive us, in the third day he will raise us up, and we shall live in his sight." And hear what Job said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me." (Job xix. 25.) Hear what Ezekiel said, (chap. xxxvii. 5.) "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord!" (Daniel xii. 2.) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever!" Psalmist; "O thou, that hearest prayer, unto thee shall all flesh come." (Isaiah xxvi. 19.) "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Dec. 8, 1821. Mr. Pieri and Jochan Kissowitz, both Germans, and employed in the house of Mr. Walmas, called on me this morning. They are two very kind gentlemen, especially Mr. Pieri. I conversed with them on the comfort and peace Christianity affords to us, and appealed to the words of the greatest philosopher of Germany, the great

historian, John Muller, who said, 'True philosophy does not consist in disbelief or in destroying, or ridiculing the belief and saying of our ancestors, but true philosophy rather consists in finding out stronger arguments for believing and maintaining that truth which has been believed through ages by our ancestors, and to believe it more clearly, more warmly, and more practically.' Mr. Pieri will do all that is in his power for the promotion of Scriptural truth. Received again letters from the Malta Bible Society and Dr. Naudi.

Dec. 9, 1821. Called on Mr. Champion, conversed with him about the Papal system, and the reason that the house of Commons in England tried to emancipate the Catholics is, as they think, on account of Gonsalvi's gentlemanly behaviour, that the papal system is altered, which is not the case at all; we also conversed about the arts and sciences, and about Torwalson.

Mr. Salt entered the room, and seconded my desire to establish a Bible Society at Cairo, with his warm recommendation and consent to my plan. There is no doubt that Mr. Salt's conduct towards Mr. English, has much contributed towards his turning to Christianity. He treated him with love and kindness; and I must say, without flattery, that I have scarcely seen practical Christianity with more rigour, than in Mr. Salt. He has drawn out of the Mahomedan world the Scotch Osman, and at present is M'Donald, an American gentleman, who turned Mussulman through despair, in his house, and thus he was enabled to hear the word of God by me, and I sometimes pray with this poor American. Mr. English (Mahomed Effendi) told me himself, that his prejudice as an American, against the English nation, was taken away by the acquaintance he formed with Mr. Salt and Mr. Lee, for he saw in those two gentlemen, English gentlemen of the old school.

My German countrymen, Pieri, Ernst, Weiner, and Kissowitz, have displayed much affection towards me. Mr. Pieri has promised me, to become, not merely a subscriber, but to try to promote the cause of the Bible Society. Mr. Kissowitz himself will subscribe, and has

given me a list of names of the most respectable Jews at Triest. Ernst Weiner, a German merchant from Gorliz, has offered me his house, if I should go to Gorliz to labour among my brethren in that part. He desired to purchase a German Bible.

Henry Salt, Esq. has told me, that I had better agree with the Shech of the caravan, in order that he may take care of my things at night. Thou, O Lord, I beseech thee, be my companion on my way to Jerusalem. I shall try to give lessons in the German and Hebrew tongues, to the Jewish boys at Jerusalem, as soon as I shall arrive there.

Mr. Salt told me this evening, that I might return to Cairo, in case I should not be able to do anything at Jerusalem.

Dec. 10, 1821. Mr. Salt gave me letters of introduction to Mr. Abbot.

Dec. 11, 1821. Mahomed Vehbi Effendi called on me; I observed that he is again wavering. I spoke strongly, but at the same time with the affection of a brother, to him, and besought him to be fervent in prayer. He is too much accustomed to cavil about words. O Lord, I beseech thee, touch his soul with thy Holy Spirit, in order that he may thoroughly return unto thee.

Consul General Salt has promised me to take all pains to establish a Bible Society at Cairo.

The following friends have promised me to subscribe to the Bible Auxiliary Society at Cairo. 1. Mr. Pieri, book-keeper to Mr. Walmoss. 2. Mr. Nizzoli, Chancellor of the Austrian Consul. 3. Mr. Champion, Austrian Consul. 4. Mr. Salt, Consul General. 5. Mrs. Salt. 6. Mr. Cheviglia.

Dec. 12, 1821. Did prepare myself for my departure. Mr. Salt, Mrs. Salt and the Chancellor drank very cordially my health, and wished me a happy voyage to Palestine. Mr. Salt read in the evening with me, Church history of Callistus, prayed with my servant, and prayed with him for a happy journey.

Dec. 13, 1821. In the morning, the Shech with the camels arrived at the gate of the consulat, in the morning at eight o'clock, Mr. Salt ordered his Drugeman and his janissary to accompany me to the gates of the capital

town. In the evening I arrived with the caravan in the desert near Changa.

Dec. 14, 1821. I pitched my tent in the desert, near the village Balbis. The shech of that place, an Arab, came in the desert to my tent, and desired to see my passport, I shewed him the firman of the Pasha Mahomed Ali, he desired a Bakhshish (present) which I did not give him.

Dec. 15, 1821. I pitched my tent in the desert place, called Abuna-shaba. I read the Evidences of Christianity, written by Porteus, Bishop of London, the Gospel of St. Matthew, and the Prophet Isaiah, and prayed in the company of my servant.

Dec. 16, 1821. Pitched my tent in Abusewir, read as above.

Dec. 17, 1821. Pitched my tent in the desert place, called Abu-arak, and occupied myself as usual.

Dec. 18, 1821. Pitched my tent in Abuna-magun, read Genesis xiv.

Dec. 19, 1821. Pitched my tent in the desert place called Abumas-meira, read as usually.

Dec. 20, 1821. Pitched my tent in the desert of Jenadil, occupied myself as usually.

Dec. 21, 1821. Pitched my tent in Abajilbana, where we saw the sea, called Bahar Almalh.

Dec. 22, 1821. We pitched our tent in the plain of the village Arish, where an old castle and some cannon are. They asked me there whether the English Sultan is allied with that of Isham, I said, Yes; Hamd Lelah was the answer.

Dec. 23, 1821. We remained at Arish, and bought provisions for our journey.

Dec. 24, 1821. Did pitch our tent in the plain of Saaka, near the village called Shech Alsaid, which is the last spot belonging to Mahomed Ali.

Dec. 25, 1821. Arrived in the land of the ancient Philistines, where I pitched my tent in the plain of Chan Yunas, belonging to the Pasha of Acre, there are many robbers, as well as Arabs, as my servant was awake the whole night, the country there appears very much cultivated, which delights and revives a pilgrim, who has travelled thirteen days through a dry and sandy desert, and upon heavy camels too!

Dec. 26, 1821. Arrived at Gaza, there came Samson, and it was told the Gazites saying, Samson is come hither, and they compassed him in, and laid wait for him all night, saying, In the morning, when it is day, we shall kill him: and Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron. It is now a little town inhabited by Mussulmen, and 100 Greek Christians, who have a very old church, which, after the account of the Greek priest on whom I called, was built in the time of Constantine the Great. They are in the possession of an old Arabic manuscript of the Gospel, which is kept sacred in the church. I asked them whether they would sell it to me, the priest replied, it would be an Haram Allah, to sell any thing belonging to the church. All the Greeks throughout the east are now in anxious expectation of the success of their brethren fighting against their oppressors. Those at Gaza wept, and expected to hear from me good tidings, news of victory, on which I pointed them to the Lord, from whence their help will come! The chamack of the Grand Pasha of Acre, at the Custom-house of Gaza, was very kind towards me, he invited me to drink coffee with him, and procured me a room in the Han, which was not very handsome, he sent me of his dates, and candles, and all this he would do without recompence, but I gave him before my departure, a present of three dollars. He was once in the service of the famous Djezzar, Pasha at Acre, and he knew Dr. Clarke the traveller and Mr. Smith, and he is the friend of Lady Esther Stanhope.

Dec. 27, 1821, we left Gaza, and 28th Dec. 1821, arrived in the best health, with my old servant at Jaffa, where I was most kindly received by the English consul, Mr. Antonio Damiani, whose father was eighty years British consul at Jaffa, and reached to an age of 123 years; after his death, his son came in his place. I cannot describe the cordiality with which he



and his son Joseph Damiani received me, he gave me a very comfortable room in his house, introduced me to the Lady of the Russian consul, whose husband has left Jaffa for Petersburg; Joseph Damiani did introduce me to Padre Dominick, the Spanish priest to whom Mr. Ben Oliel had given me a letter of introduction, he received me very kindly, and called on me again, and brought me letters of introduction for Acre and Jerusalem, I shall go from here first to Acre, to salute Mr. Abbot the British consul, whom I mentioned to you in my letters from Malta, and for whom I have letters from Mr. Salt, and as I received just an hour before my departure from Cairo, a letter from Mr. Lee from Alexandria, that the Consul General at Constantinople, has written that he will send to me the firman of the Grand Senior, with the first opportunity, I will wait at Acre, till that firman shall be arrived, and then I will enter if the Lord pleaseth the holy city Jerusalem.

*Samaritan Jew.*

Dec. 29, 1821. Mr. Joseph Damiani introduced me to day to Israel, from Naplus, (Sichem) Scrivano to a Turkish merchant at Jaffa. He is one of those few descendants of the Samaritans residing at Naplus. He received me with great cordiality; I addressed myself to him in the Hebrew tongue, he was only able to understand the expression *Lasan hakodesh*, (the holy language). I asked him, namely, whether he speaks the holy language, (the Hebrew) he showed me three Samaritan manuscripts, the first contained the fourth part of the books of Moses, the second, a book called *Mimar*, old sermons of their priests, which he affirmed were above 1600 years old, and the third manuscript contained a catechism for the Samaritan youth, which consisted of the Ten Commandments of Moses; all these manuscripts were written in the Samaritan language, which I was not able to read. Israel is of an amiable countenance, another Samaritan was there beside him.

I. Do you sell these books?

Israel. No Samaritan will ever sell his books?

I. Are you in the possession of the Prophets and the Psalms of David?

Israel. We do not acknowledge any other prophet beside Moses, we do neither acknowledge Isaiah, nor Jeremiah, nor Ezekiel, nor the Psalms of David, nothing, nothing, nothing but the books of Moses, we despise likewise the Talmud and the Mishna. There is much to be found in the books of Moses, not every one is able to understand them, nor can enter into the depth of them.

I. Why do you not believe in the Prophets?

Israel. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you?

I. What do you think about Messiah, whether he is already come, or shall come?

Israel. He shall surely come, and his coming will be glorious, a fiery column shall descend from heaven, and we shall see signs and wonders before his coming! Believe me, my Lord, I am young, but I have studied the books of Moses diligently.

I. Who shall be the Messiah?

Israel. There shall be two; the first (but not the chief one) shall be Joshua, the son of Nun, the disciple of Moses: the other of the tribe of Joseph.

I. Have you any communication with the Jews.

Israel. No; an enmity from the time of Joseph, the son of Jacob, whose descendants we are, exists between us.

I. What was the cause of your first enmity?

Israel. Joseph was a good child, and beautiful, and beloved of his father, his brethren, Simeon and Levi, hated him, and when his father sent Joseph in the field, an angel appeared to him, and said, "Thy brethren are in *Dodaim*," he went to them, they saw him, and tried to kill him; but Judah, who had much authority among his brethren, persuaded them to sell him to a caravan of merchants, and thus came Joseph into Egypt; there he became the first after Pharaoh, and there he begat *Masseh* and *Ephraim*, and we are his

descendants. Joseph, our father, has pardoned them their offence, but we his children, would never forget that Joseph our father, was so rashly treated by his brethren! And from that time is the division, till we finally separated from them, and worshipped no longer at Jerusalem, but upon Gerizim.

I. Will you give me letters for your brethren at Naplus, I love you, and will enquire into your state, and many of my friends in England will be rejoiced to hear more about you.

Israel. With the greatest pleasure will I give you letters; we know that when nations from afar shall come to inquire into our state, the time will not be far off, the time of the redemption, the time of the arrival of the Messiah! Tell me, my Lord, are not some of our brethren in England?

I. I do not know.

Israel. We have heard that some of our brethren live in the desert of Moscovia.

I. I would advise you to enter into a correspondence with my friends in England about your nation; I will forward the letters.

Israel. I will give you letters for all my brethren; you may live with them, and they shall love *your Lordship*.

I. I love you, very much, *my brother*.

Israel. What is your name, my Lord?

I. *Joseph Wolff*.

Israel. Joseph? Joseph? Joseph? and repeating my name, he looked continually in my face, and said, Yes, I will give you letters; you will not find many Samaritans, but the Lord does not consider the number, he considers those who love him and keep his commandments. God blessed Ishmael, and made him fruitful, and multiplied him exceedingly, and begat twelve princes, and made him a great nation; but he established with Isaac his covenant, and the Lord drave Hagar out of the house of Abraham. He gave Isaac to eat of the manna which was endowed with the tastes of the best fruits of several kinds.

I. We do not find the latter observation in the book of Moses.

Israel. I have told you from the beginning that the book of Moses contains many hidden things, but not every one enters into the depth of them.

I have observed that the Samaritans, notwithstanding their rejection of the Talmud, have adopted notions of that book; as for instance, that an angel appeared to Joseph, and of the several tastes the manna was endowed with; fables taken out of rabbiical books. Or, perhaps, the rabbies have taken those notions from the Samaritans. I continued to ask him,

I. Have you still sacrifices?

Israel. (with a joyful countenance,) Yes, we sacrifice once every year an animal, on the feast of Passover, and we have a high-priest from the family of Aaron.

Poor Samaritans, no fire comes down from heaven to receive your sacrifice, it is no longer a sweet-smelling savour unto the Lord. Come to that High-Priest after the order of Melchisedek, who in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared! Poor Samaritans, I shall have many things to say of him to you, on my arrival at Naplus. Dear Samaritan brethren! turn your eyes to that High-Priest, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens, who did offer up once a sacrifice for the people's sins, when he offered up himself.

Israel. (continued) I still could tell you more of the mount Gerizim, which was blessed, and mount Ebal, which was cursed, but you will be well informed at Naplus; but I must ask thee a question, my Lord—We received some years ago, a letter by the way of Aleppo, which was written in France by two gentlemen, the name of the one was Gragier, but I have forgotten the name of the other?

I. What did they write to you?

Israel. They asked us deep questions, and among others, they asked us the reasons of our having given up the trial to seek every year for such and such an ox? Dost thou know, my Lord, whether Gragier, and the other whose name I do not remember, reside in a city called Paris?

I. Gragier, is most probably Monsieur Gregoire, and the other, perhaps, Syl-

vestre de Sacy. I could not understand well the description of that ox, nor was Mr. Joseph Damiani, who interpreted as often as I wanted a word, able to explain to me the meaning of it. I hope to inquire at Naplus; for that kind Samaritan gives me to-morrow letters for Naplus, so that I shall have a lodging in the house of a Samaritan Jew.

On my returning to the house of Mr. Damiani, Assaid Ahya Effendi, formerly commander of the castle at Jaffa, and now residing at Jerusalem, a Mussulman, entered the room of the Consul. As I had just with me the Arabic New Testament translated by Sabat, I showed it to him, and desired him to read something in it, and tell me his observations about it. He read attentively the genealogy of Matthew, and he exclaimed suddenly, 'I observe a great error!'

I. Be so kind as to show me the error.

He showed me Matt. i. 24, and said, "And took unto him his wife," this is not true, for Jesus was not the son of Joseph, the Nabi, (prophet).

I. The following verse answers your difficulty, "And knew her not, till she had brought forth, &c."

Assaid Ahya Effendi. Then the word *wife*, is not well chosen, he ought to have said *bride*. The second error he found, was, that Matthew ought not to have said, Joseph was a just man; but that he was a *Nabi*, (prophet).

He gave me a letter of introduction to a learned Mussulman at Jerusalem, whose name is Said Effendi, who will give me lessons in Arabic.

Dec. 30, 1821. Israel, the Samaritan, called again on me, and gave me a letter of introduction to his relatives at Naplus, the ancient Siehem. I asked whether they had the book of Joshua, he told me that they are only in possession of the history of Joshua, but the book itself is lost. I asked further, what do you think about the character of those men whom Jews and Christians consider as prophets?

Israel. Those persons have been the reasons that the schism among the Jews became every day stronger and stronger, and the enmity from the times of Joseph

was established for ever. Ali, an old man, called by the Jews *Elijah*, came to the king of Samaria, who was a young man, and he (Ali) thought himself not honoured enough by the young king, and, therefore, went about and exasperated the minds of the people against their king. Certainly, that was not the reason *Elijah* grieved, but rather that *Ahaziah* enquired of *Beelzebub*, as if there was not a God in Israel.

After the conversation with him, I mounted with my servant the ass, and left Jaffa, the ancient Joppa, where *Cornelius* the centurion, whose prayers and alms were come up for a memorial before God, sent two of his household servants and a devout soldier to Peter, who went just upon the house top to pray, upon the sixth hour, and having fallen into a trance, he saw heaven opened, and was taught that, what God hath cleansed cannot be called common; and he went from thence away to *Cornelius* at *Cæsarea*, who desired to hear words of him, to hear *all things* that had been commanded him (*Peter*) of God; and there it was, where *Peter* perceived that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him! (Acts x.)

After three hours' journey, I came out of the land of the Philistines, who often troubled my brethren; *Saul* fell in the battle with them.

*Toma*, a Christian, from Jaffa, met with us on the way, as we were entering the spot called Galilee. He was well versed in the holy history. I told him that he should go with me to Acre, where I directed my journey, in order that he may tell me the names of the places. I was now entering into the land of promise, that land, where my Saviour walked in bodily shape, where he did signs and wonders! In short, I arrived at the haven of the sea, where *Zebulon* dwelt, and *Naphtali*, a hind let loose, which the Lord first lightly afflicted, and afterwards more grievously afflicted by the way of the sea, beyond Jordan, Galilee of the Gentiles; and the people which sat in darkness saw great light; and to them which sat in the region and shadow of death,



light is sprung up; the light, Jesus, the Lord of all, the incarnate Deity! From thence I came to the ruins of Philippi Cesarea, there are the ruins of a church where now owls dwell. There lived Cornelius, whose prayers and alms were come up as a memorial before God. (Acts x. 4.)

Jan. 1, 1822. We passed mount Carmel. Baal's prophets cried aloud, and cut themselves after their manner with lances, till the blood gushed out upon them, and when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And he repaired the altar of the Lord that was broken down. And Elijah said unto all the people, Come near unto me, and all the people came near unto him. And Elijah took twelve stones, according to the number of the tribes of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; and at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me! that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, The Lord he is God, the Lord he is the God!" 1 Kings xviii. That holy challenge took place upon Carmel.

I arrived, finally, at St. Jean d'Acre, and was very well received by Peter Abbot, Esq. British Consul of this place. He gave me the accounts of two Jewish converts; the name of the one is E——, a *tapet* maker, and cantor of the synagogue, and the name of the other is A——, who have been secretly baptized; they continue outwardly to be Jews, and to go to the synagogue.

Peter Abbot, Esq. introduced me to

the Rev. Jacob Berggren, clergyman of the Swedish ambassador at Constantinople. I knew him already at Alexandria. That Gentleman, a true believer of Christ, travelled at the expence of the Swedish government, through the whole of Palestine and Syria. He found upon mount Lebanon, the book of the law of the Druses, and he discovered likewise, a wonderful fine pit of coals, and a rock which contained most beautiful diamonds. He is now going back to Constantinople, and after a year he continues his journey to Persia at the expence of the king of Sweden. We prayed together, and if the Lord pleaseth, we shall be in continual correspondence with each other.

Jan. 2, 1822. I——, baptized by the Rev. Melchior Tschoudy, called on me to day, he was introduced to me by Peter Abbot, Esq. I had a long conversation with him, and there is no doubt of that man's sincerity; although poor, he never desired a farthing of Mr. Abbot, and he has read the New Testament so thoroughly through, that he knows much of it by heart; he was already made acquainted with Christianity by an Armenian priest, and the Rev. M. Tschudy gave him a New Testament, and he persuaded his wife of the truth, and both have been baptized by the Rev. M. Tschudy, in secret, for they do not dare to profess publicly Christianity, on account of the Jews, who would, indeed, very much persecute them. His wife died soon after, as the husband told me, as a zealous Christian. He has read especially the book of the Revelation of St. John, and he made to me, therefore, the calculation, that Buonaparte is mentioned in the xliiith chapter of the Apocalypse. I told him that he should travel about with me and preach the Gospel of Christ; but he told me, that he does not like to leave his family. I replied to him, that he is in this way a hypocrite, and that he should remember the words of Christ, he interrupted me, and said, I know what our Lord says, "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also

deny before my Father which is in heaven :” but, continued E——, I can not yet. I believe in Christ; but I fear that the Jews might kill me. He has begun to translate some tracts of the London Society into the Arabic tongue, with Hebrew characters, and very well indeed.

I am now proceeding on my journey to the Mount Lebanon, in order that I may practise myself in the Arabic tongue; and next Easter-day, if the Lord pleaseth, I shall enter Jerusalem.

The son of the British Consul at Jaffa, Mr. Joseph Damiani, will accompany me to Jerusalem, and introduce me to the principal Jews of that place.

3d Jan. 1821.—Peter Abbot, Esq. had the kindness to introduce me to an English Jew, with whom I had a short conversation about the gospel. That Jew will introduce me to their synagogue. My mind is quite relieved since I am again with some English gentlemen: they are Peter Abbot, Esq. and Mr. M’Michael. Mr. Abbot promised me that he will kindly take interest as well in the cause of the Bible as Missionary Society cause. Sent letters to Dr. Naudi, Mr Lee, and Henry Drummond, by my friend Jacob Berggren.

January 4. “Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the Mount Zion which he loved.” Psalm lxxviii. 67, 68. This very exclamation of the royal Prophet may have been the reason that the prophetic song of his harp did not sound well in the ears of the Samaritans, and that his oracles, inspired by the Holy Spirit, have not been accepted, but rather rejected by them.

I took in view this morning the serail of the Pasha Abdallah, at Acre. It is a little, nice building. Mr. M’Michael did accompany me. The building is not to be compared with any house of a rich private gentleman in England. We desired, by means of Mr. Abbot’s dragoman, a bugrat for our journey to the Mount Lebanon. The clerks of the government are almost all Christians of this country. We met therein with one of the innumerable children of Djezzar, that is to say, with one of those whose nose has been cut off by Djezzar’s order!

We took afterwards in view the spot where Bonaparte encamped with his army: it is near the sea, opposite the Mount Carmel. “There was Nabal, who was churlish and evil in his doings, he would not know who was David, and who was the Son of Jesse.” 1 Samuel, xxv.

January 25. I have seen an instance which convinces me, that the profession of religion is able to bring us astray from the way of the Lord, if we do not take humility for our basis; if we do not earnestly pray to him, the Giver of all good things, that he may pour out upon us his Holy Spirit, that the solemn acknowledgment of the truth of his life, deeds, and words, may make us humble minded, and bring forth in us fruits of righteousness and peace, and make of us throughout another character, another disposition of mind, that we may not cry, nor lift up, nor cause our voice to be heard in the street; that we may not break the bruised reed, nor quench the dimly burning flax.

Jacob Meir, from Arbon, in Switzerland, a merchant by profession, lived through many years a dissolute life. In the time that Baroness Krudener arrived at Arbon, Mr. Meir attended to her sermons, and became convinced that he was wrong: he left all behind, and followed Baroness Krudener wherever she went. Baron Berekheim, and the whole family of Baroness Krudener, received him as their brother in Christ: they did shake hands with him, called him brother, and so on. Jacob Meir became proud that Barons and Counts became his brother; and, as he thought to be religiously minded, he imagined that he had no reason for following any order of society, and spoke against dignities and magistrates when he thought that they acted wrong. I do not doubt the sincerity of Baroness Krudener, or of Baron Berekheim; but we may, and we must always maintain a certain dignity, and keep up that rank in which Providence has placed us. In heaven itself, “in our Father’s house are many mansions,” prepared by Christ himself for his saints. There are, first of all, twelve thrones, upon which the apostles sit judging the twelve tribes of Israel.

Meir, from Arbon, after some time,

left the house of Baroness Krudener, running about in the world, and boasting himself of the friendship and brothership he enjoyed with Counts, and Barons, and Generals. The poor fellow came to Acri in a distressed state, without money and without clothes. I talked with him, and tried to persuade him that he should go back to his own native country, into the arms of his family, and that there he should both hope and quietly wait for the salvation of the Lord, and rest in the Lord, and wait patiently for him. Mr. Abbot, the British Consul, did kindly assist him for his returning to his own native country, which he promised to do.

Mr. Abbot did kindly introduce me to the respectable Jew, Mr. Amzalack, from Gibraltar, residing at St. Jean d'Acre. Several Jews, among whom one of the chief Rabbies from Saphet, have been present. I talked with them Hebrew and Arabic. Mr. Amzalack presented to me a Hebrew Bible, in order that I should shew to the Rabbi how well I understood the holy language. The Rabbi of Saphet told me that he should be very glad if I would visit him at Saphet. They asked for my name. I told them that my name is Joseph Wolf.

*Amzalack.* "You must have been a Jew.

I. I consider it a great favour to be a child of Abraham, Isaac, and Jacob.

*Amzalack.* I love every one. Moses said, "And thou shalt love thy neighbour as thyself." I love Christians, Jews, and Turks.

I. This we must do; and love does command us to set aright those who are in error.

We talked after this about other things, and as well the Rabbi as Mr. Amzalack desired me to call often on them.

Mr. Abbot and Mr. M<sup>r</sup> Michael have been quite delighted with their candour.

*Jews E—— and A——*

Peter Abbot, Esq. was not mistaken respecting these two Jews; they are convinced of the truth of Christianity: their situation does not allow them to profess publicly him, (for their lives would be in danger among bigotted Jews were they to do so,) who is for ever blessed—him, whose light shineth

through the darkest places—him, over whom Satan neither shall nor can ever prevail—him, who by seraphim is adorned—Christ Jesus, God over all, blessed for ever.

A—— called to-day in company with E——. St. John must have had such a countenance as that man. He is perhaps twenty-two years of age. I never in my life saw a more beautiful countenance.

I. Do you love the Lord Jesus?

A—— Yes; he is the Lord our righteousness.

I. How did you come to the knowledge of Christ?

A—— By the mercy of the Holy One, blessed be he, and blessed be his name.

I. By what instrumentality.

A—— My brother E—— here present, was a long time ago persuaded; he read with me the prophets, and, on the arrival of Melchior, we got the New Testament in Hebrew; we believed, and Melchior, (which is Tschudy,) baptized us. After this I married a Jewish lady, who is very bigotted, and I fear to talk with her, and I fear likewise to profess Christ before our brethren the Jews.

I. A——, fear not, Christ is thy shield and thy reward. Though an host encamp my heart shall not fear.

A—— You strengthen me, but still I fear. I will pray to Jesus my Lord that the fear may pass away.

Friends, this is the authentic discourse with that dear brother. E—— was so much animated with the answer of his disciple A—— that he gave him a slap. A—— smiled.

I shewed to them the prophecies of Zachariah and Haggai. That prophecy (said A——,) we have never observed. I shewed to them the prophecy of Isaiah ix. "Unto us a child is born," &c. Neither this prophecy (said E—— and A——) did we observe. We have been convinced by Daniel' ix. Isaiah liii. Genesis xlix. 10, and by Jeremiah, who calls him, "The Lord our Righteousness."

I finally prevailed over them to go with me to Jerusalem; namely, E—— may go with me immediately; but as A—— is married I besought him to



give me permission to speak to his wife about the gospel, he promised to pave the way for me. They would be exceedingly useful in the Jewish seminary at Stansted Park. They read, write, and speak Hebrew exceeding well; and speak Arabic and write it with Hebrew characters as the other Jews do. They have already begun to translate some tracts into the Arabic language.

The arrival of Mr. Abbot in this country has already produced a good effect. The travellers are very well protected; he has procured me firmans from Abdallah, the Pasha from Acri, with which I may safely travel from hence throughout Mount Lebanon, and back to Acri, Saphet, Jaffa, Nazareth, and Jerusalem. They call me in the east by the name of *Yussuf*.

Mr. Abbot took so much interest in the conversion of those two Jews above-mentioned, that he even catechized them, and enquired thoroughly into the motives of their alteration.

I called to-day on Mr. Katafago, the Austrian, Russian, Swedish, and Danish Consul. He is a very zealous Roman Catholic, but he reads the Bible very diligently. He has bought an Arabic Psalter from Mr. Tschoudy. Mr. Katafago asked me the reason of the desire of the Bible Society to circulate the Bible among all nations.

I told him that they have no other object in view than that every creature may be in possession of the word of God, which shews us the way to everlasting life, which points out to us that Saviour who is the way, the truth, and the life. The Bible Society wishes, by circulating that word of God, to bring mankind out of darkness into the marvellous light of the Gospel, that nations may come to Sion and worship and adore; that the poor Hindoo may cease to worship idols made by his own hands. And many a Hindoo has read that heavenly treasure and has ceased indeed to worship those idols. Pomarre, Otaheite's king, is now the apostle of his nation. Cannibals have read that word of God, and have ceased to eat the flesh of their enemies, they have learned to pardon those who have trespassed against them.

Mr. Katafago was persuaded that the Bible Society is a useful society.

Mr. Berggren has become member of the London Society for promoting Christianity among the Jews.

Jan. 6. Peter Abbot, Esq. the British Consul, and Mr. M'Michael went with me to Mr. Amzalack, a Jew from Gibraltar, who has lived in this country many years, I there met with one of the seven great Rabbies of Safet. They examined me in Hebrew, and rejoiced that I so well understood that language. The Rabbi invited me to spend some days with him at Safet. I did not tell them in the beginning that I had been a Jew, but Amzalack said to Mr. Abbot, the gentleman has undoubtedly been a Jew. I said, Is it not a very great honour to be of the family of Abraham, Isaac, and Jacob? All the Jews present were delighted with the answer.

John Carne, Esq. with whom I had the pleasure of travelling to the Mount Sinai, arrived and brought me letters from Peter Lee, Esq.

Jan. 7, 1822. Mr. Carne, the druggeman of Mr. Abbott, and myself, did set off for Barut. Mr. Carne, with the view of seeing the ruins of Palmyra, and I myself with the intention of studying the Syriac dialect of the Arabic language in a convent upon Mount Lebanon. We passed

1. Burg min Jarfe, an old wasted castle, we slept in the house of the kind Arab Isa (Jesus) near the village Nakura, near the sea, and an old castle, formerly called Burg Nalko Hilana and now called Burj Nakura.

Jan. 8, 1822. Arrived at Tyre (Sur) which is situated at the entry of the sea, which was a merchant of the people for many isles, which said, I am of perfect beauty; it has been in Eden, the garden of God, till iniquity was found in her, by the multitude of her merchandise, they have filled the midst of her with violence, and Tyre has sinned, and therefore she was cast as profane out of the mountain of God! We lodged there in a Greek Haw.—I would not advise any Christians to lodge there, for it is a house which seemed to me very suspicious; I should rather advise to lodge in the Roman Catholic chapel

of the Maronites. I argued with a Maronite about the primacy of the Pope.

Jan. 9, 1821. Arrived with Mr. Carne and Mr. Kermey the drugeman of Mr. Abbot, at Saida; the ancient Zidon, whose inhabitants were mariners, "the son of man set his face against her, and said, Thus saith the Lord God: Behold I am against thee, O Zidon; and I will be glorified in the midst of thee:" Monsieur Martin, the French consul, for whom I had a letter, did kindly receive me, and gave me and to my friend Mr. Carne two rooms in his house. Padre Dio Grazia Nugium, a Greek Roman Catholic, and Missionary to the Propaganda at Rome resides in the French Haw, he was banished from Aleppo, by the patriarch of

the Greeks, with other Catholic priests, on account of their having refused to take the holy-supper together with them, and how was it possible (Padre Nugium observed) to take the holy supper with those who deny the supremacy of the Pope, and the existence of a purgatory whilst they pray for the dead? An Italian Capuchin is likewise there, and without knowing one of the oriental languages, he is Missionary of the Propaganda, he made to me a present of the council of Trent, which I told him that I desire to purchase from him. I told both that they would do well to take the Scripture for their guide in arguing with heretics. An advice which I know now by experience, that it is the best one we can give to a Missionary.

## P O E T R Y.

### REVIVAL OF ISRAEL.

WHEN we behold this world of woe,  
Corruption's streams, it's plains o'er-  
flow,

Pollute, o'erwhelm, destroy,  
Ignorance, pride and lust debase,  
Our fallen, lost, and ruined race, [Joy.  
The gloom, of sorrow interrupts our

Oh! glaz'd indeed must be those eyes,  
Which view the heathen sacrifice,  
And shed no Christian tear;  
And adamantine is that heart,  
Which bears no sympathizing part  
In Israel's woes—Israel, to God so  
dear.

But, when we bend faith's humble eye  
On page of heav'nly prophecy,  
Another scene appears;  
Now, dried is dire corruption's stream,  
Now, quench'd the dread sacrificial gleam,  
And hush'd the orphan's sighs and  
widow's fears.

Now, joyous we that dove \* behold  
With feathers bright as Ophir's gold,  
Favoured Jerusalem;

From sorrow's clay-wrought cage arise,  
Wing her blest way to cloudless skies,  
And rest in glorious, endless peace  
again.

Oh! that our God would now unite,  
Objects of faith with those of sight,  
His people now restore;  
Collect the scatter'd, wand'ring race,  
Conduct them to the Holy place,  
And write on Zion, *Ichabod* no more.

The veil of unbelief remove,  
Oh, give them grace to own and love  
Jesus of Nazareth;  
His righteousness, their only boast,  
His cross, the refuge of the lost,  
Their safety, comfort, joy, in life  
and death.

E'en now our God inclines his ear,  
He listens to the humble prayer,  
And smiles on Israel;  
Her sons, converted speak the praise  
Of Jesus, and their voices raise  
The wonders of his grace, and love  
to tell.

\* Psalm lxxviii. 13.

We hear a Cyrus now decree  
Protection, favour, liberty  
To the despised tribes;  
We bless the Lord, who thus appears  
After so many hapless years,  
And Judah's plant, long blasted, now  
revives.

May we, with anxious, pious care,  
This plant to full perfection rear,  
And aid the opening flower,  
Until it's fragrant influence spread  
Throughout the world, and raise the  
dead  
In Heathen unbelief, to die no more.


CHARLES.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous, Colchester note .....	1	0	0
Austin, — Esq. Mare Street, Hackney .....	0	10	0
Babington, T. G. Esq, Mansion House Place .....	10	10	0
Broughton, Mrs. Holborn Bridge, produce of box .....	0	9	6
C. Mrs. by E. D. Ipswich .....	1	1	0
Cunningham, Rev. F. Pakefield.....	1	0	0
Downie, J. Esq. R. N.....	1	1	0
F. A. ....	1	2	0
Howlette, Rev. John, late Vicar of Foleshill, Warwick, Legacy.	8	8	0
Hunt, Mr. Wm. Bath, for Heb. Test. ....	21	0	0
Hunter, Sir C. S. Bart. Queen Street, May Fair .....	5	15	0
Jenkinson, Mr. ....	0	10	6
Jones, Miss, Finsbury Square, collected by her .....	2	0	0
Long, Mrs. Marwell, nr. Winchester, Hants.....	10	10	0
Owen, Miss, Fulham, collected by her .....	1	0	0
Restitution.....	3	0	0
Rose, His Excellency Sir G. H. ....	10	0	0
Sandford, G. Esq. Stowey, Somerset, by Rt. Hon. Lord Gambier.	10	10	0
S. L. ....	3	0	0
Tebbs, Mr. H. V. collected by him.....	2	0	0
Way, John, Esq. Charlotte Street, Portland Place .....	10	10	0
Aston Sandford, Ruth, by Rev. S. Mather ....	1	1	0
Birmingham, by Miss M. L. Pratt, sale of Puzzles, by Mrs. Broughton.....	1	2	6
Cambridge Undergraduates, by Mr. E. Childers .....	11	0	0
Clapham in Craven, by Miss Hebden .....	3	2	0
Ireland, by Rev. W. Bushe.....	201	5	0
Iver, (Rev. E. Ward, Rector,) collected after a Sermon by Rev. C. Simeon, donations, &c .....	20	8	0
Kendal Society, by E. Tatham, Esq. General Purposes, .....	3	16	1
Hebrew Testament.....	8	13	11
			12 10 0



Kimbolton Society,	by Mr. Islip.....	6	18	6
London:				
Egyptian Hall, Mansion House, collected after Annual Meeting .....		134	6	8
John's Street, Chapel, Bedford Row, collected after a Sermon, by Rev. J. H. Evans, &c.		30	12	6
Ladies' Repository Sale, by Miss E. L. Dornford .....		146	0	0
Moravian Chapel, Fetter Lane, addition to collection after a Sermon, by Rev. P. Treschow.....		1	10	0
St. Paul's, Covent Garden, (Rev. F. Randolph, D.D. Rector) collected after Anniversary Sermon by Rev. G. S. Faber.		67	2	2
Melton Mowbray, by Miss F. Stokes.....		12	15	7
Norfolk and Norwich, for sale of Polyglott Bible .....		18	18	0
Oxford, M. Geneste, Esq. collected by him .....		5	5	0
Peterborough, by Rev. I. S. Pratt, collected by him.....		1	16	7
Reading Society, by Miss Hooper .....		7	17	6
Rumsey, Hants, by Rev. James Crabb .....		14	0	2
Scotland:				
Berwickshire Bible Society, by Rev. Dr. Brown, for H. T.		10	0	0
Calton Association for religious purposes, by Mr. John Clugstone, for Heb. Test.....		7	0	0
Friend from Dalkeith.....		1	0	0
Greenock and Port. Glasgow, West Renfrewshire, Bible Society, by R. D. Kerr, Esq. for Heb. Test.		15	0	0
Kilmarnock, by Wm. Cuninghame, Esq ... Do.		22	8	6
Ditto, Female Scholars in Mrs. Derby's School....Do.		0	7	0
Ditto, Robert Morris, Esq. Craig.....Do.		5	5	0
Ditto, Miss Morris .. Do.		1	1	0
Sheffield, a few Dissenters, but friends to the Jews.....		10	0	0
Stainton, Lincoln, Society, by Mrs. Loft .....		3	13	6
Stamford do. by Mr. Ford.....		2	5	0
Stansted, Boys' Sunday School, by Mr. O'Neil .....		4	3	2½
Ditto, Girls' School, by Miss Way .....		0	11	8½
Stroud Society, by Rev. J. Williams .....		1	1	0
Sudbury, Friend for Palestine Mission, by Rev. I. M. Ray ....		10	0	0
Do. Do. Do.		2	0	0
Do. a Lady by the Suffolk Independent Society, in aid of Missions, for Heb. Test.....		5	5	0
Wales, South, Kemis Deanery, collected at Clerical Meetings..		20	10	0
Walworth Society, by Mrs. Sundbeck .....		4	2	0
Wirksworth do. by Miss Blackwall .....		6	0	0

 The Receipt of a Gold Chain from an Anonymous Friend, is thankfully acknowledged: when sold, the amount will be duly stated.



**For use in Library only**

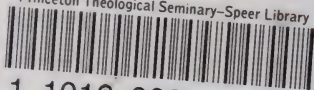


For use in Library only

I-7 v.7

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8121